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FOOTPRINTS IN HISTORY.

Footprints in Ancient History

BY

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E. J. ARNOLD & SON LIMITED, Educational Publishers,

LEEDS, GLASGOW & BELFAST.

Printed in England.

Footprints in History

By George Guest, B.A.

LIST OF THE SERIES.

- No. 1. Footprints in Ancient History.
„ 2. Footprints in British History.
„ 3. Footprints in Modern History.

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PART I.—THE DAWN OF HISTORY.

CHAPTER I.

AGES UNNUMBERED.

B.C. and A.D. Compared.

The twentieth century A.D. is now running its course ; and the date of Christ's birth appears to be almost lost in the distant past. But the period "A.D." is very short when compared with the period "B.C." We know that the "A.D." period has not yet lasted two thousand years. No one knows exactly how long was the period "B.C." We do know, however, that in certain parts of the world people had reached a high degree of civilization more than three thousand years B.C. Of these peoples we shall read in subsequent chapters. Let us first learn something of "Early Man," that is, "Man the Uncivilized."

The Old Stone Age.

People who live hundreds of years after us will be able to learn much about us from the books that are being written in our days. In a similar way, we ourselves are able to learn something of the people who have lived since the art of writing was known and practised. But, for thousands of years, Man lived without being able to express his thoughts in writing. How, then, can we learn what the people of those bygone ages were like ?

Traces of the existence of Ancient Man have been found in soil and on rocks that must be at least half a million years old. Learned men and women have devoted much time and care to this kind of study. They have found first one trace, and then another, of the existence of Early Man. Then, like detectives, they have pieced

together the fragments of evidence thus obtained, and so have been able to tell the world what our ancient forefathers were like, and how they lived.

In the earliest stage of his existence, Man's only concern was to satisfy his hunger. He had not yet learned to make even a home for himself. He had not thought of weapons, tools, and other devices. He simply wandered from place to place in search of berries, nuts, roots, shell-fish, and small creatures, all of which he eagerly devoured. His hours of sleep were passed in a cave, or hollow in the rocks, or even among the branches of a friendly tree, for Man was then a more skilful climber than is his modern descendant.



Flint Scraper.

By degrees, Ancient Man discovered that he could use sticks and stones as weapons and tools. He was thus the better able to defend himself against the attacks of fierce creatures that roamed the wilds. He could chase and kill animals much stronger than himself. Their flesh was a welcome addition to his diet.

Man, the Hunter, then began to spend his leisure time in improving the weapons and other implements in order to render the hunt more successful. By chipping flakes from the flint-stones, he could so thin them that they became axes, arrow-heads, spear-heads, and knives. Cutting, scraping, and boring tools, all of stone, were made. From the bones of animals killed in the chase, needles and other useful implements were fashioned. The sinews of the animals served as thread. Skins were used as clothing; and Man ceased to be the naked savage he had formerly been.

On the roof and walls of his cave he scratched faith-

ful representations of the wild creatures he knew. Thus we learn of the existence of the mammoth, a huge kind of elephant with a thick coating of bristles, that roamed the forests of those early days. Similarly, drawings of the bull, the bison, the reindeer, and the small horse of those times, were made.



Hand-axes.

Spear-head.

Flint Arrow-head.

Weapons of the Old Stone Age.

Volcanic outbursts, lightning, and forest fires had taught him that fire both warms and destroys. In a similar way, he had probably discovered that cooked meat is more palatable than raw flesh. But his cooking utensils were of the crudest kind. He knew nothing of tillage, spinning, or weaving. He had not tamed any creatures. He had constructed no home for himself. Man was still merely a hunter. The progress already noted had been extremely slow. It had taken thousands of years to accomplish.

The Late Stone Age.

As century succeeded century, Ancient Man was slowly, but surely, improving his conditions of life. He discovered that weapons and tools of stone could be made more effective than they had been hitherto. He acquired the art of grinding and polishing. The whetstone came into frequent use ; and



Bone Needles.

sharp-edged knives, axes, chisels, saws, and other implements of stone were produced in increasing quantities.

By means of the keen-edged tools at his command, Man could engage more freely in the lopping and felling of trees. Wooden dwellings were erected and furnished. Tree-trunks were hollowed to become "dug-outs." Baskets of twigs, or osiers, were made; and a crude form of spinning and weaving of plant fibres



Flint Javelin-head.



Stone Hatchet.

Weapons of the New Stone Age.



A Grinding Stone.

into coarse materials proved that Early Man had made definite strides towards a more civilized state.

In an earlier stage he had been accustomed to gather the crops of corn which grew wild. But he now began to till the ground, and thus produce better crops. The grindstone was busy. Man no longer depended completely upon hunting for the supply of his daily needs. Cows, sheep, goats, dogs, and horses had been tamed. And his dwelling provided not only shelter, but safe-keeping for his increasing possessions.

The Bronze Age.

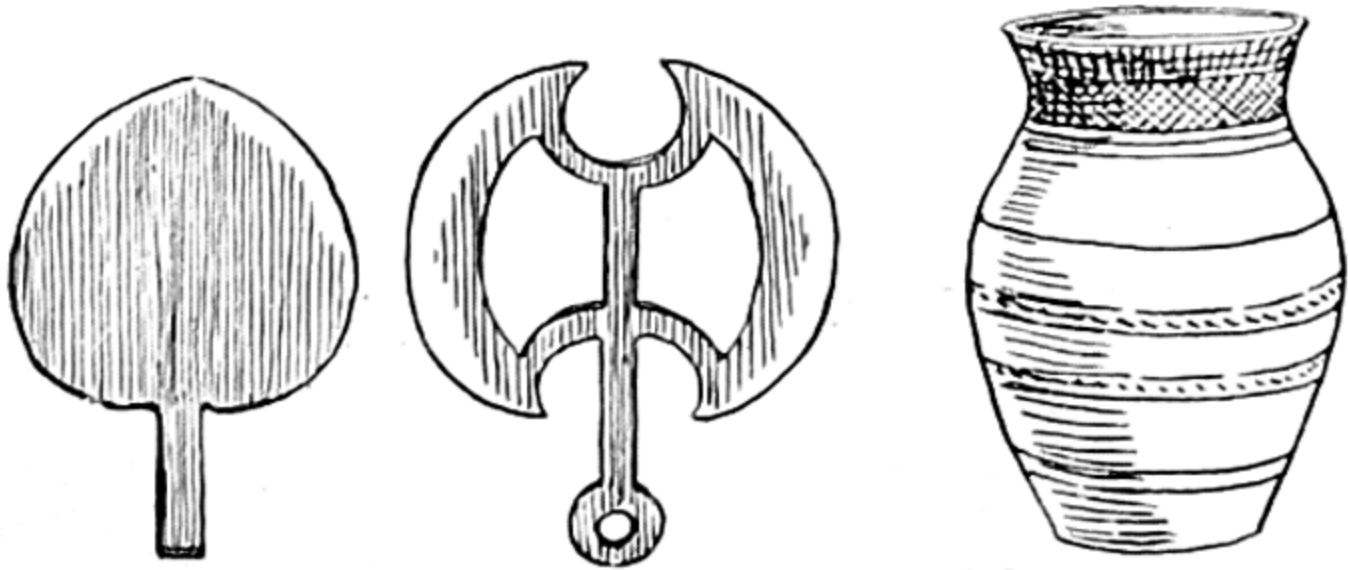
As Man became more familiar with the use of fire, he made another important discovery. He found that

metals could be extracted from their ores. Then he learnt that copper was more easily beaten into the required shape than was iron. In course of time, he discovered that more durable weapons and tools could



Women making pots and grinding corn.

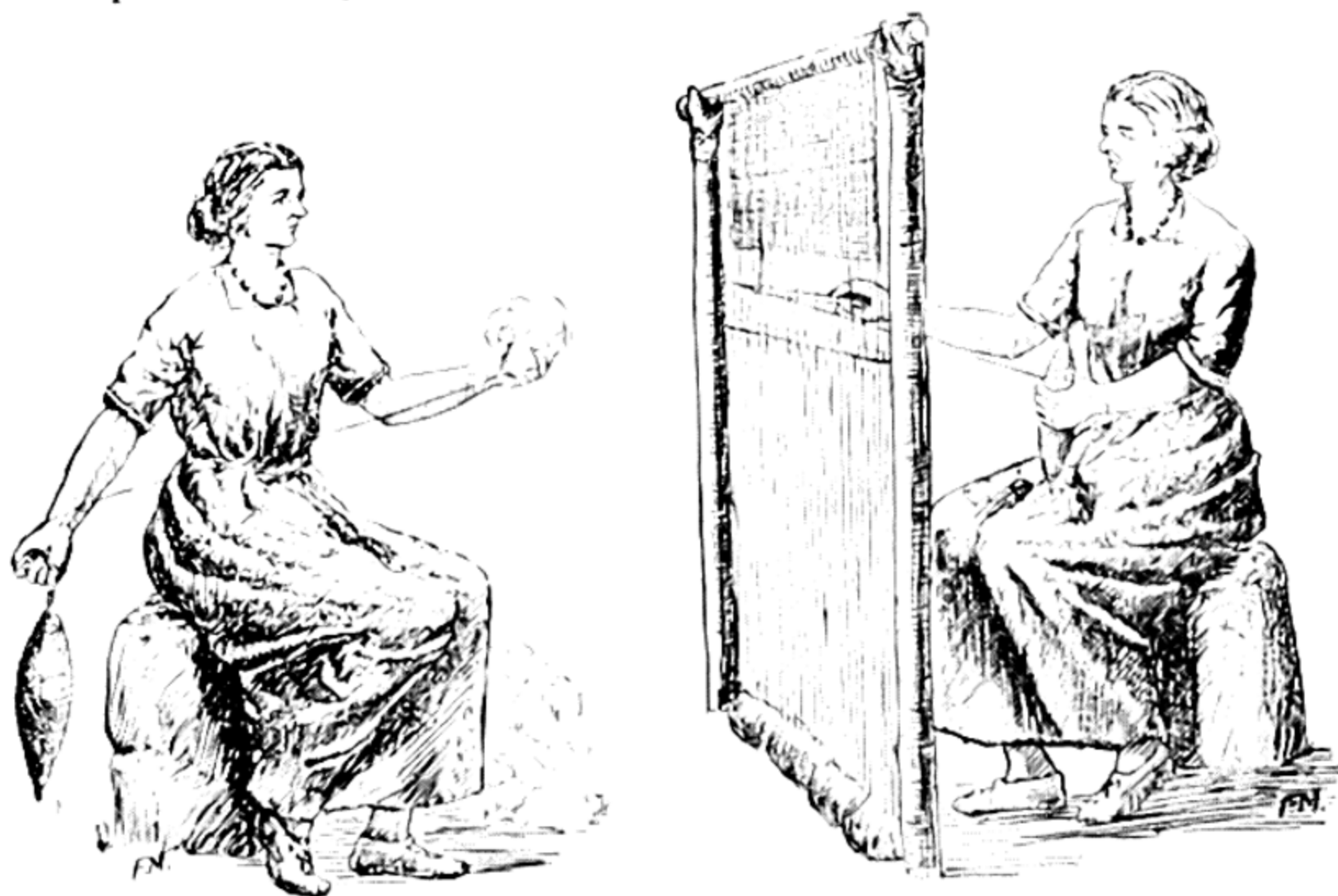
be made from a mixture of copper and tin than from copper only. Thus he arrived at the Bronze Age.



Two-edged Knives and Drinking Cup of Bronze.

Man was now able to make for himself tools, weapons, ornaments, and household utensils far less clumsy than those used heretofore. In the meantime, progress had been continued in the arts of spinning and weaving, as may be concluded from a glance at the illustrations.

By similar stages, our early forefathers advanced to the Iron Age. Steel, so extensively used for all kinds of cutlery, consists almost entirely of iron. Thus we, of the present day, may be said to be living in the Iron Age.



Spinning and Weaving.

The Dating of the Ages.

Reference has been made to four definite Ages, namely, the Old Stone Age, the Late Stone Age, the Bronze Age, and the Iron Age. And the number might be increased by the addition of the Ice Age, the Middle Stone Age, etc.

No definite date can be assigned to any one of these Ages. It is certain, however, that civilization did not advance at the same rate throughout the world. Thus it happened that men in certain parts of the world had reached a high degree of civilization, whilst those of another area were still in the Old Stone Age.

Less than a century ago, natives of Tasmania were found to be at a lower level of culture than were the "Old Stone Men" of Europe. They had not even made much progress as hunters, but were apparently content to subsist on shell-fish, roots, berries, and small game. And they had not learnt to construct any kind of dwelling.



Stonehenge as it is supposed to have been.

Stonehenge, that wonderful circle of gigantic stones erected on Salisbury Plain, was the work of people who had barely reached the Bronze Age. Although no definite date can be assigned to the erection of this structure, great scholars assert that the monument was built about 1700 B.C., and that it was probably intended as a temple for the sun-worshippers of the time.

But it has been conclusively proved that the march of

civilization has been from East to West. The peoples of Europe arrived at the Bronze Age several centuries earlier than did the inhabitants of Britain. This was especially the case with the dwellers along the Mediterranean coasts. Still more advanced were the peoples who dwelt in the valleys of the Nile, the Tigris, and the Euphrates. Let us now turn our attention to a brief study of those parts of the world which have been well described as "the cradles of civilization."

Books.

The Story of Mankind, Chapters I to III (Van Loon); *Ancient Man*, Chapters I to III (Van Loon); *Man Before History* (Boyle); *Children of Ancient Britain* (Lamprey); *Days before History*, *The Threshold of History* (Hall); *The Cave Boy* (McIntyre); *The Tree Dwellers*, *The Early Cave Men*, *The Later Cave Men*, *The Early Sea People*, *The Early Herdsmen* (Dopp); *Cave, Mound, and Lake Dwellers* (Holbrook); *Children of Other Days*, Books I to IV (Rutley); *Outline History of the World*, Chapter I (Davies); *Ancient History*, Introductory (Nixon and Steel); *Ancient History*, Chapter I (Newman); *The Ancient World*, pp. 9 to 16 (Brendon); *Ancient History*, Chapter I (Vaughan); *Brief History of Ancient Times*, Chapters I and II (Breasted); *A Short History of the World*, Chapters I to XIV (Wells); *Prehistoric Man* (Duckworth); *Dawn of History* (Myers); *Men of the Old Stone Age* (Osborn); *In the Morning of Time* (Roberts), *Dent's Kings' Treasuries*, No. 124; *The Old World Story*, Chapter I (Hutchinson); *Stories of World History*, Chapters I and II (Tickner); *Guides to the Antiquities of the Stone, Bronze, and Early Iron Ages* (British Museum); *Everyday Life in the Old Stone, New Stone, Bronze, and Early Iron Ages* (Quennell); *The Romance of Savage Life* (Scott Elliot).

QUESTIONS AND EXERCISES.

1. Make a brief summary of this Chapter in your note-book, using the same headings.

2. Explain clearly what is meant by "B.C." and "A.D." What interval elapsed between (a) 1 B.C. and A.D. 1; (b) 3000 B.C. and A.D. 1930?

3. Arrange the following in chronological order:—The Iron Age, the Old Stone Age, the Bronze Age, the Late Stone Age. Which Age

are we in now? What dates would you assign to each of these Ages? Give reasons for your answer.

4. What evidence has Early Man left of his manner of life? Explain as fully as you can.

5. What discovery enabled Early Man to pass from the Stone Age to the Metal Age? What, do you suppose, led to the discovery?

6. Give a brief account of any prehistoric remains you have seen or read of.

CHAPTER II.

EARLY CIVILIZATIONS.

The Cradles of Civilization.

Nature's gifts are not equally distributed throughout the world. Upon some areas she bestows lavishly, whilst in others she is less bountiful. In the less-favoured areas, Man must devote more of his time to the task of extorting a living from the soil. Wherever Nature smiles upon him, his hours of leisure are more numerous. And the more leisure Man has, the more rapid should be his advance in all that tends to make him more civilized.

Where, then, should we expect to find the earliest signs of civilization? The most fertile soil is that known as "alluvial." This name is given to soil washed down by a river in flood. As the water subsides, rich black soil is deposited upon the banks of the lower reaches of the river. Much soil is often deposited at the mouth of the river, where it forms a delta.

In the valleys of the Nile, the Tigris, and the Euphrates, fertile soil was abundant long ages ago. And it was along those river valleys that Man settled in the greatest numbers, thousands of years before the Christian era. Accordingly, Egypt and Mesopotamia have been well described as "the cradles of civilization." Two civilizations famous in history were born there, namely, the Egyptian and the Babylonian.

The Beginnings of Egyptian Civilization.

No one knows whence the earliest inhabitants of the Nile Valley came. No one knows exactly when they began to settle in that fertile region. It is recorded, however, that there were numerous settlements along the banks of the Nile at least as early as 7000 B.C. And it is probable that those early settlers had arrived in the Nile Valley from various points of the compass. Doubtless, some of them came from the borders of the Mediterranean. Wandering tribes from North-East Africa and Arabia had also mingled with the Nile-dwellers. Then tribe blended with tribe, until there was produced the wonderful mixture of peoples known as Egyptian. Remember that these slim, dark-haired, brownish-skinned people are, in fact, members of the great white race.

Let us consider the nature of the tasks that faced those early settlers along the banks of the Nile. The valley was very narrow—never more than a few miles wide. Beyond it, on both sides, stretched miles of barren sand. Every summer, the torrents from the distant mountains caused the river to overflow its banks and flood the surrounding country. Thus were created swamps and jungle, where crocodiles and hippopotami flourished.

To those early Nile-dwellers, the annual flood was, at first, a source of terror. They were completely ignorant of the cause. Then they gradually realized that the fertility of the valley was due to the river. They, therefore, set to work to control the flood by means of dykes. When the flood subsided, they sowed the seed; and, in due time, reaped an abundant harvest. Egypt is, indeed, "the gift of the Nile." And it is not surprising that the Egyptians of old regarded the origin of the river as divine. As we shall learn later, the Egyptians worshipped

many gods. One of the chief of these numerous deities was the Nile-god, whom they reverently worshipped, and to whom offerings were frequently made.

For hundreds of years, numerous tribes occupied the narrow valley of the Nile and the wide stretch of delta nearer the coast. One by one, tribal leaders were overcome by more powerful chiefs, until the whole of Egypt came under the sway of two rulers. Thus two kingdoms were formed—Upper Egypt and Lower Egypt. The former kingdom extended from the point of the delta, along the Nile Valley to the first cataract—a distance of about six hundred miles. Lower Egypt embraced the whole of the delta.

Two kingdoms existed in Egypt for at least a thousand years (5000 B.C. to 4000 B.C.). Between 4000 B.C. and 3500 B.C. an important change occurred in the government of Egypt. The delta kingdom was then conquered by the King of Upper Egypt, and the whole land was thus brought under one ruler, with Memphis as his capital.



The Nile-God.

By courtesy of the British Museum.

The Beginnings of Babylonian Civilization.

Look at the map, and note the position of Mesopotamia. It stretches between the rivers Tigris and Euphrates. The name *Mesopotamia* means "between the rivers." To-day, the two rivers converge before they enter the Persian Gulf. Ages ago, they entered the sea by separate mouths.

It has already been stated that these river-valleys were extremely fertile. In quite early times, settlers from

less-favoured districts found their way into these well-watered areas. Perhaps the first to do so were the Sumerians, who occupied the extreme south of the



Map showing the Ancient Empires of the East—"The Cradles of Civilization."

country between the mouths of the two rivers. No one knows exactly whence they came, or when they settled there. But we do know that a wonderful civilization had been established as early as 3500 B.C.

The experience of the Sumerians was, doubtless, similar to that of the early Nile-dwellers. Marshes had to be drained. Dykes had to be dug. And it is certain

that amazing crops were produced. In course of time, cities were built. These became separate city-kingdoms, the rulers of which were frequently in conflict with one another.

But the Sumerians were not left in undisputed possession of the goodly land. Semitic tribes from Arabia found their way into the country occupied by the Sumerians. The Semites (so called, because supposed to be descendants of Shem, the eldest son of Noah) were another branch of the great white race. Other Semitic groups were the Hebrews, Assyrians, and Chaldeans. Of these we shall learn something in subsequent chapters.

After much fighting, the early Semitic tribes from Arabia conquered the Sumerians. In course of time, the newcomers made Babylon their chief city; and, for this reason, they are usually described as Babylonians.

But the conquered Sumerians were really more civilized than their conquerors. The invaders, instead of destroying the existing culture, set to work to adopt it and develop it. Thus the Babylonian civilization was a development of that already established by the Sumerians.

Books.

The Story of Mankind, Chapters IV to VIII (Van Loon); *Ancient Man*, Chapters IV to XI (Van Loon); *Children of Ancient Britain* (Lamprey); *Children of Ancient Egypt* (Lamprey); *The Ancient World*, pp. 16 to 20 (Brendon); *Ancient History*, Chapter II (Vaughan); *Ancient History*, Chapter II (Nixon and Steel); *A Short History of the World*, Chapters XV to XVIII (Wells).

QUESTIONS AND EXERCISES.

1. What is meant by the term, "Cradles of Civilization"? Where were these "cradles" situated? Why were they specially suited for the purpose they served?

2. Where did Early Man dwell prior to his settlement in Egypt and Mesopotamia? Explain as fully as you can.

3. How do you account for the fact that the ancient Egyptians worshipped many gods? Write a few lines about one of their gods.
4. What is the meaning of the name "Mesopotamia"? How has the country changed in physical features since 4000 B.C.?
5. Write brief notes on (a) Sumerians, (b) Semites. Name three groups of Semites, whose names have become familiar through Bible History.
6. Make a summary of this Chapter in your note-book.

PART II.—EGYPT.

CHAPTER III.

THE COMING OF THE PHARAOHS.

(About 3500 B.C.)

Meaning of the word "Pharaoh."

It is commonly thought that the term "Pharaoh" was applied to Egyptian sovereigns in the same way as we describe English kings as Norman, Stuart, and so on. This was not the case. "Pharaoh" was not the name of any King of Egypt. It was not even the official title of Egyptian kings.

The word "Pharaoh" means "Great House." Egyptian monarchs were described as "Pharaoh," because they were regarded as being far too exalted to be addressed by their own name. They were, in fact, considered to be "gods in the flesh." During their lifetime, sacrifices were offered to them. After their death, magnificent temples were raised to their memory.

The First Pharaoh.

As stated in the previous chapter, the whole of Egypt was brought under the rule of one king, about 3500 B.C. Then it was that Menes, King of the Southern

Kingdom, invaded and subdued the Delta Kingdom. Menes is described as the first of the Pharaohs. All Kings of Egypt, after him, have been referred to as "Pharaoh."

The Meaning of "Dynasty."

A succession of sovereigns of the same family is usually called a "dynasty." Thus, when we speak of the Tudor Dynasty, we mean the five monarchs who constituted the Tudor line.

But the word "dynasty" has not the same meaning when applied to Egyptian kings. It merely refers to a certain group of kings, not necessarily related to one another.

An Egyptian historian, who lived in the third century B.C., divided the kings (from Menes onwards) into thirty-one dynasties, that is, thirty-one groups. Of the first three dynasties, we know very little. But we do know that they ruled Egypt for about five hundred years; namely, from about 3500 to 3000 B.C. Let us learn something of the state of Egyptian civilization during that period.

Improved Irrigation.

The flooding of the land, due to the rising of the Nile waters, continued from July to November. Then, for seven months, there fell little or no rain; and, in the meantime, the floods had subsided. But it was necessary to water the crops, if an abundant harvest was to be forthcoming.

Long before the uniting of the two kingdoms, even in the days when tribal chiefs were numerous, the Egyptians had made some attempt to control the waters in times of flood. They had dug trenches, and sunk wells. The water-raising contrivance known by its

Arabic name of *shadoof* was a familiar sight in Egypt before the coming of the first Pharaoh.

When the whole country was brought under the rule of one king, special attention was paid to the work of watering the growing crops. Irrigation became a national undertaking; consequently, it was carried out on a grander scale than had been possible formerly. Royal commands had to be obeyed. Government control was made effective.



Map of Egypt.

Among the crops produced in those far-distant days were wheat, barley, flax, papyrus, and various kinds of vegetables. Food was the first essential. Flax supplied the linen, so important an article of clothing. But the use to which papyrus was put by the ancient

Egyptians has exercised a most wonderful influence over all succeeding generations.

Writing Materials.

The Egyptians and Sumerians were the earliest peoples of the world to record their thoughts in writing. It is uncertain which of these great peoples was actually the first to do so. But the Egyptians were certainly the first to make paper for the purpose.

In the soft, marshy ground of the Nile Valley, there flourished a kind of reed which, in the earliest days, grew wild. Under cultivation, the reed grew to a height of twelve feet or more, and produced a stalk six inches thick. When split into thin strips and dried, the papyrus

formed a suitable writing material. Our own word "paper" is a shortened form of "papyrus."

With a sharpened reed as pen, and with the ink he was clever enough to make, the Egyptian was enabled to produce faithful records of the events of his day. But his books were not at all like those of our day. The sheets were pasted together to form one long roll. In the British Museum there is one such papyrus roll 135 feet in length.

Hieroglyphic.

The word "hieroglyphic" means "sacred carving." It is the name given to the characters used by the ancient Egyptians to express their thoughts in writing. These characters consisted entirely of pictures. The word "hieroglyphic" may be said, therefore, to be another name for picture-writing.

Hieroglyphics were used by the Egyptians long before paper was known. On the walls of their dwellings, on clay tablets, on stone pillars, and on the face of solid rock, little pictures were scratched or cut. Each writer made all his figures face one way, so that the reader would know in which direction the message should be read. On the walls of temples, the exploits of the great were thus recorded. In order to render the account more worthy of the occasion, the lines were often filled in with pastes of different colours.

Picture-writing was used long before the coming of the Pharaohs; and, by degrees, a picture-alphabet had been



Hieroglyphics.

These words mean: "If thou wouldst be a perfect man make thou [thy] son well pleasing to God."

By courtesy of the British Museum.

invented. Under the early Pharaohs, picture-writing was improved and developed. In course of time, it became a kind of running-hand, more speedy of execution. The change was largely due to the priests; and, for this reason, the new style was described as "hieratic," that is, "priestly."

Preservation of the Records.

Innumerable inscriptions, on rock and on papyrus, still remain for scholars to read. And yet several thousands of years have elapsed since they were executed. This is a remarkable fact. It might be thought that the papyrus scrolls would have perished ages ago. It might be concluded that the action of the weather would have effaced the carvings in stone.

The preservation of so many priceless records is due to two factors. Egypt is favoured with a clear, dry, warm climate; consequently, stone in that country is slow in showing the effects of weather. And the precious papyrus scrolls were placed in safekeeping by the careful Egyptian scribes.

Books.

Ancient History, Chapters III and IV (Nixon and Steel); *Brief History of Ancient Times*, Chapter III (Breasted); *Old World Story*, Chapters II and III (Hutchinson); *The Enchanted Past*, Chapter II (Hodgdon); *Stories of World History*, Chapter III (Tickner); *The Shining East*, Chapters I to III (Burke); *Old Time Stories*, pp. 8 to 29 (Caton); *Ancient Egypt*, Chapters I to III (Mackenzie); *Peeps at Ancient Egypt* (Baikie); *The Story of the Pharaohs* (Baikie); *A.L. Bright Story Reader*, No. 167, *In Eastern Lands*, Chapters VIII to XI; *Guide to the Egyptian Collections* (British Museum).

QUESTIONS AND EXERCISES.

1. What is the meaning of the term "Pharaoh"? Explain how the use of the term is sometimes misleading.
2. Who was the first Pharaoh, and when did he reign?

3. What is the meaning of the term "Dynasty," when applied to (a) Egyptian sovereigns, (b) British kings?
4. How did the Nile floods affect the ancient Egyptians?
5. What is the origin of the word "paper"?
6. Explain the meaning of the term "hieroglyphic."
7. Compare an ancient Egyptian library with a modern one.

CHAPTER IV.

THE PYRAMID AGE.

(About 3000 to 2500 B.C.)

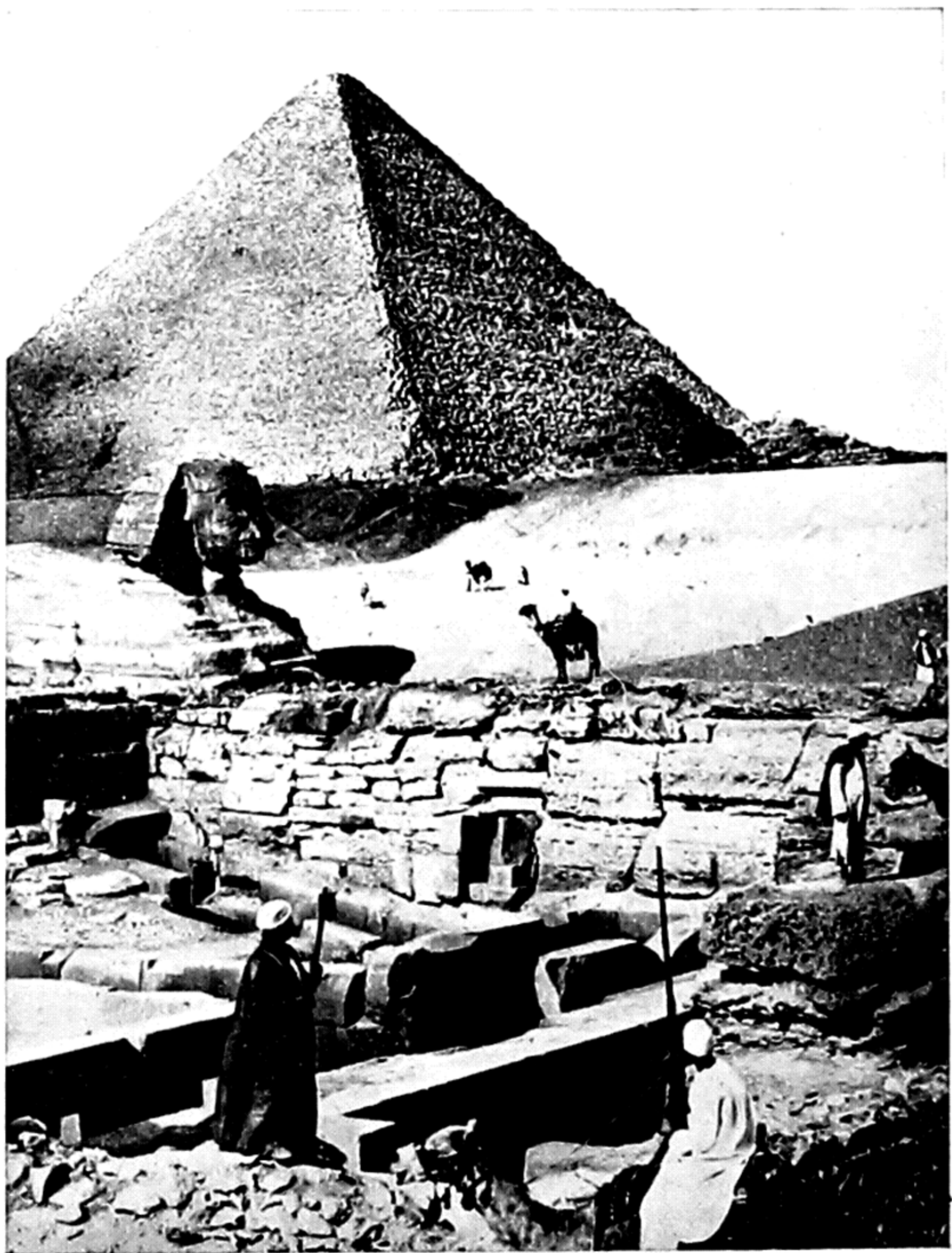
The Pyramids of Gizeh.

Thousands of sightseers visit Egypt every year. Many of them are unable to make the long journey to Upper Egypt in order to see the many wonders in that part of the ancient land. But all have resolved to traverse the short distance from Cairo, the modern capital, to Gizeh. There, on the edge of the desert plateau, the three Great Pyramids stand out as clearly to-day as they did five thousand years or so ago.

Gizeh is, in reality, a vast cemetery. The pyramids are the tombs of great Egyptian kings. Other tomb-monuments are also included in the famous cemetery; but it is the Pyramids and the Sphinx that attract innumerable visitors from all parts of the globe. A brief study of these gigantic structures will prove both interesting and instructive.

The Great Pyramid.

The three Pyramids of Gizeh are all great; but the greatest of all is usually described as the "Great Pyramid." A glance at the picture will give some idea of the immensity of the structure. Compare the distant figures of men and camel with the Pyramid, as shown in the illustration.



THE SPHYNX AND GREAT PYRAMID.

How tiny both men and beast appear to be, in spite of the fact that they were nearer the camera than was the great monument !

Here are the dimensions of this, the greatest, building that has ever been reared. Its height was originally about 480 feet, though some thirty feet of the peak have been destroyed during the ages. Each of the four sides, at the base, is about 755 feet in length. And the whole structure covers an area of almost thirteen acres.

Huge blocks of limestone were used in the construction of the Pyramid, each weighing, on an average, about $2\frac{1}{2}$ tons. And it is estimated that the monument contains more than $2\frac{1}{4}$ millions of such blocks. The stone was brought from the opposite side of the Nile ; and, consequently, had to be dragged several miles to its present position. It is recorded that a hundred thousand men were employed on this building for twenty years. Try to imagine how difficult was the task of those gangs of slaves who toiled for long hours daily under the burning sun. There can be no doubt that hundreds of them came to a premature end, their places being filled by others who were equally unfortunate.

Originally, the outer casing of the Pyramid was of polished stone. The smooth, sloping sides would then present an unclimbable surface. But the polished casing has long been removed ; and, to-day, it is possible to make the ascent. It is, however, a toilsome undertaking, as the illustration indicates. From block to block, the steps vary from four to six feet.

The Pyramid Builders.

It has already been noted that the Pyramids were intended as tombs. During the Pyramid Age, Egyptian kings devoted much attention to the preparation of their

“houses of eternity,” as they called them. Many such monuments were erected ; but the three famous Pyramids of Gizeh were not the earliest.

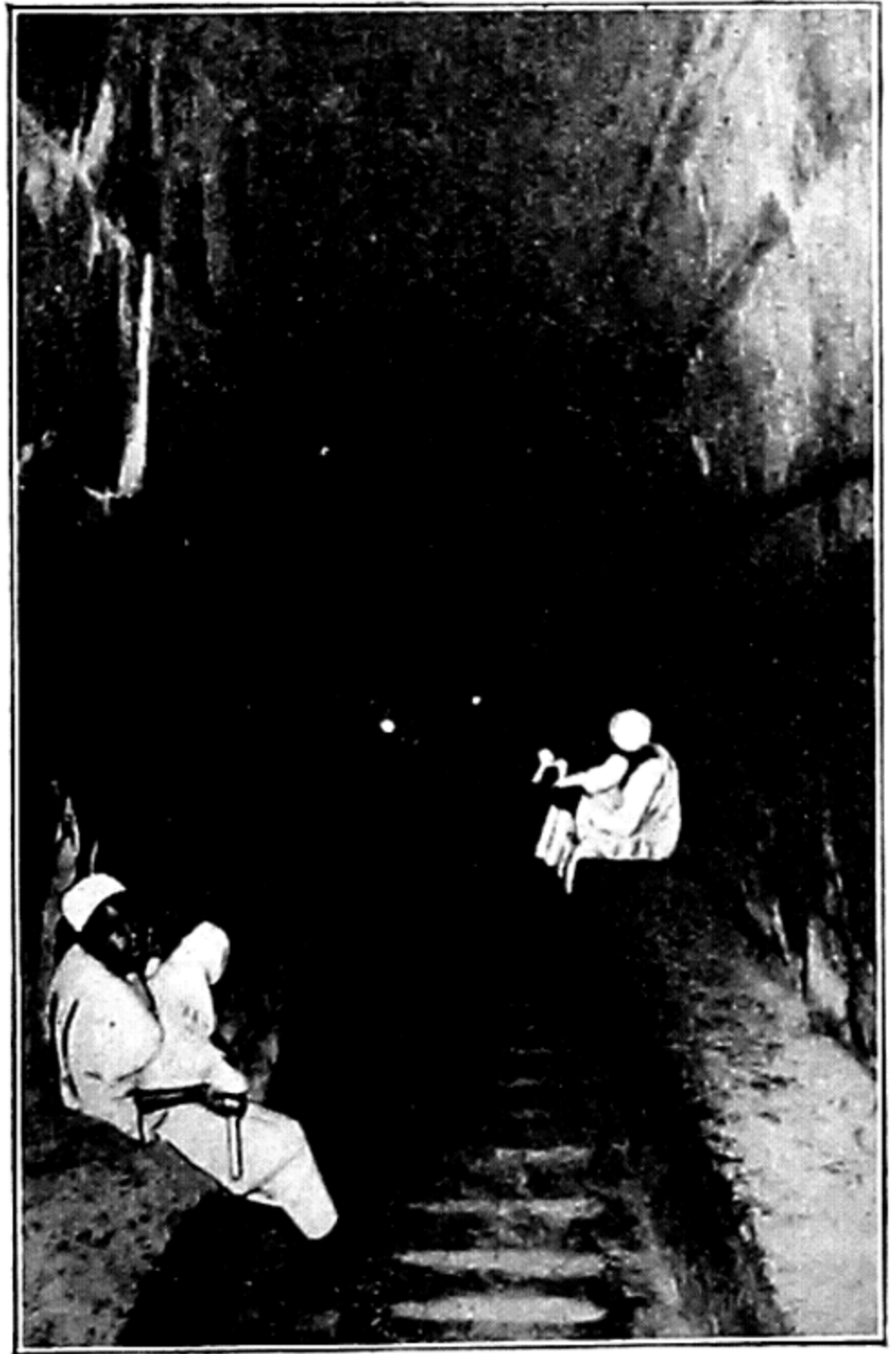


A corner of the Great Pyramid.

King Khufu, or Cheops, a Pharaoh of the fourth dynasty, was responsible for the Great Pyramid. In the very heart of this gigantic structure are two small rooms known as “The King’s Chamber” and “The Queen’s Chamber.” To reach these chambers, it is necessary to traverse long passages of stone. Some idea of the length of the passages may be gathered from the picture.

Note carefully the two lights held by the distant figures in white.

In the King's Chamber the body of Khufu was said to be laid. The passages were then sealed with heavy blocks of stone. Ages ago, however, robbers forced their way into the burial chambers, and plundered them of all treasures. Even the remains of King Khufu and his queen were scattered to the winds. Doubt exists, in the minds of some historians, as to whether the body of Khufu *was* ever placed inside the Great Pyramid. It is thought that some monarchs of the Old Kingdom were so tyrannical that their very remains were buried secretly in order to preserve them from outrage at the hands of their subjects.



Interior of the Great Pyramid.

The two smaller Pyramids of Gizeh were built by the successors of Khufu. Most of the kings of the Old Kingdom built pyramids, some of them being responsible

for the erection of several. But the first Pharaoh to become famous as a pyramid-builder was Zoser, a king of the third dynasty. To him is attributed the terraced Pyramid at Sakhara, said to be the earliest large stone structure known.

The Great Sphinx.

Look again at the picture of "The Sphinx and Great Pyramid." There are many sphinxes in Egypt; but that near the Pyramids of Gizeh is the largest, oldest, and most famous, and is known as *the* Sphinx, or the Great Sphinx. It is a gigantic figure carved out of solid rock. The body, which is that of a lion, is 187 feet long. The top of the head, that of a man, is 66 feet high. And the face, which is supposed to be a likeness of King Khafra, measures 14 feet across. Khafra, the builder of the second pyramid of Gizeh, was the son of Khufu.

All sphinxes must have conveyed some special meaning to the Egyptians of old. What that meaning was, no one can now say with any degree of certainty. Whatever its purpose, the Great Sphinx, "that sleepless rock," still attracts thousands of travellers from all quarters of the globe.

Egyptian Mummies.

The Egyptians were very religious people. They believed firmly in a future life, or life after death, and they worshipped many gods—at least two thousand. Reference has already been made to the Nile God. Ra (pronounced *rah*), or Re (pronounced *ray*), was the name given to the Sun-god. But perhaps Osiris was the chief Egyptian deity, representing both the Nile and the sun. Certain animals were also regarded as sacred, the most important of such being the crocodile, the cat, the bull, the ape, and the ram.

Egyptian priests taught that at the death of the body the soul passed into the kingdom of Osiris. But the body was still the home of the spirit, which, they believed,

would one day return to its former habitation. It was, therefore, necessary that the body should not perish.

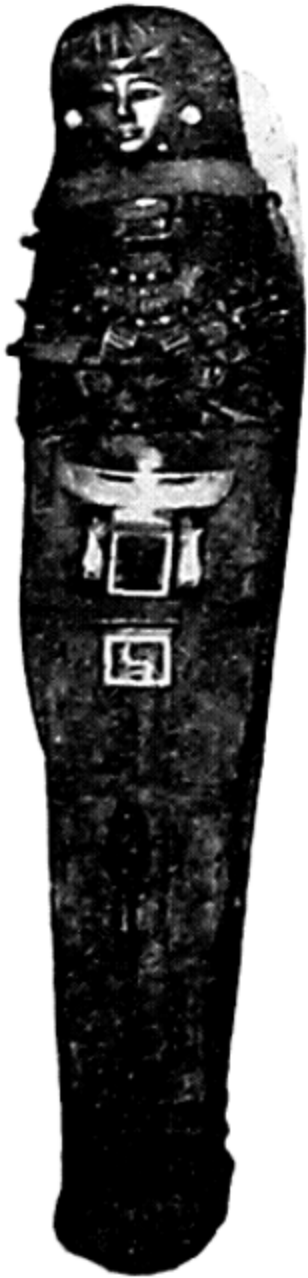
This belief led the relatives of the deceased to embalm the corpse. After the entrails had been removed, the body was soaked for days, or even weeks, in certain preserving spices. It was then filled with pitch, and tightly bound in yards and yards of specially-prepared linen. The body, thus embalmed, was known as a mummy.

After the body had been embalmed, it was placed in an inner coffin, with a painted wooden cover. The whole was then put into an outer coffin, the lid of

which was usually decorated with hieroglyphics. Finally, the mummy, with its double casing of wood, was placed in a stone sarcophagus within the tomb chamber, which was then carefully sealed. In a later chapter, reference will be made to the decorating and furnishing of tomb-chambers.

Egyptian Life in the Pyramid Age.

Kings and nobles lived in great magnificence during



A Mummy.

By courtesy of the British Museum.



A Mummy Case.

By courtesy of the British Museum.

this period. Below them in social rank was a middle class of freemen ; and, at the bottom of the social scale were the slaves. Memphis, the capital of Egypt, was the centre of government and culture.

The king's palace, and the houses of the nobility, were far less durable than their tombs. As already noted, tombs were regarded as " houses of eternity ; " and were, therefore, substantially built. But dwellings were lightly constructed of mud and brick. They were, however, of liberal dimensions, prettily decorated and furnished, and surrounded with beautiful gardens.

Slaves ministered to the needs of their rich owners. They cultivated the farms, carried the litters, acted as oarsmen on the Nile boats, and performed numerous duties of a domestic character. They also accompanied their masters when hunting, which was one of the chief pastimes of the age.

The poorer freemen were, for the most part, dependent upon their own efforts for the performance of daily tasks. Many were engaged as craftsmen in the towns, where they found employment as potters, weavers, goldsmiths, coppersmiths, decorators, and cabinetmakers. In the country districts, freemen were busily occupied in the various branches of agriculture.

Much attention was paid to education. A schoolboy was known as " a writer in the house of books." This was due to the fact that writing in copybooks was an important feature of Egyptian education. But the life of a schoolboy was not altogether a happy one. There was no sparing of the rod. Schoolmasters used to say, " A boy's ears are on his back, and he hears when he is beaten."

Children, however, did have their happy moments. For the younger ones, toys were plentiful. There were

dolls of various materials, such as wood, clay, or even metal. Babies' rattles, and toy figures of animals, were also in evidence. Games were played. Fishing and other forms of sport were indulged in.

All children were taught to respect their elders, especially their parents. In all Egyptian households, the mother was held in great reverence.

A Period of Strife.

So long as the kings of the Pyramid Age were strong, the country was at peace and prospered. By degrees, however, the nobles became so powerful that they were difficult to control. Then it was that noble began to strive against noble for mastery, until at last the government of the Pharaohs was overpowered. The last king of the Pyramid Age thus fell from power about 2500 B.C.

In subsequent chapters we shall see that other Pharaohs arose to restore order. But Egypt was destined to pass through days of darkness ere her bright light again shone forth.

Books.

Brief History of Ancient Times, Chapter IV (Breasted); *Ancient World*, pp. 22 to 26 (Brendon); *Ancient History*, Chapter V (Nixon and Steel); *Ancient Peoples and their Heroes*, pp. 33 to 39 (Niver); *The Shining East*, Chapter IV (Burke); *Ancient Egypt*, Chapters IV to VIII (Mackenzie); *A.L. Bright Story Reader*, No. 167, *In Eastern Lands*, Chapter X; *Stories of Egyptian Gods and Heroes* (Brooksbank); *The Civilization of the Ancient Egyptians* (Gosse); *Golden Year*, Chapters XIII and XIV (Mee).

QUESTIONS AND EXERCISES.

1. Where and what are the oldest buildings in the world? Explain why they were built.
2. Write a short description of (a) the Great Pyramid, (b) the Sphinx.
3. Why did the Egyptians mummify their dead? Where may Egyptian mummies be seen in England?

4. Imagine yourself a rich Egyptian living about four thousand five hundred years ago. Then give a short account of (a) your childhood, (b) your school days, and (c) your adult life.
5. What led to the downfall of the Pharaohs of the Pyramid Age?
6. Make a summary of this Chapter in your note-book.

CHAPTER V.

THE FEUDAL AGE AND THE SHEPHERD KINGS.

(About 2200 to 1600 B.C.)

The Middle Kingdom.

(About 2200 to 1780 B.C.)

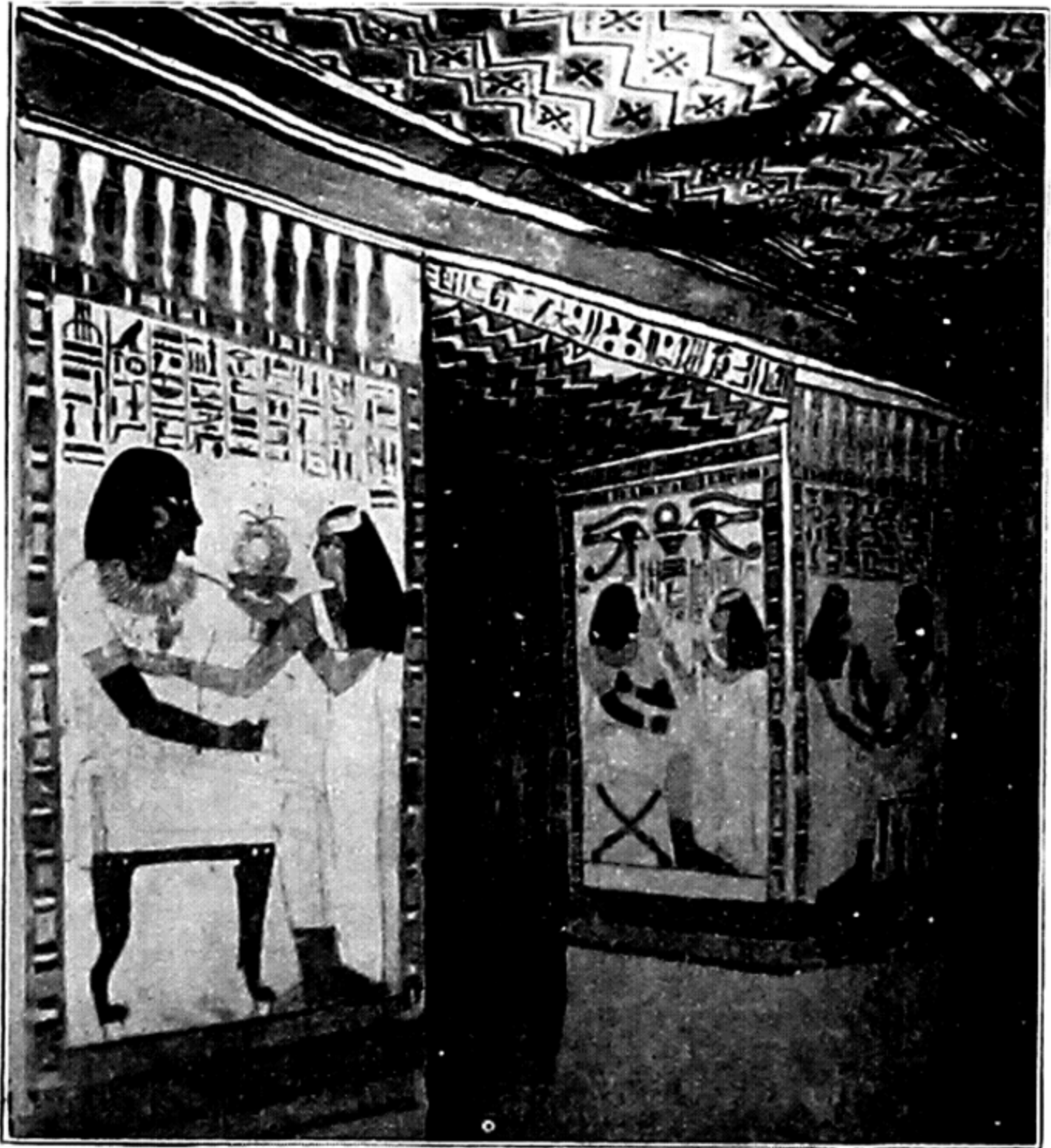
After the close of the Pyramid Age, Egypt became the prey of a number of petty rulers. What actually happened, no one can assert with any degree of certainty. It is probable that disorder prevailed for several centuries.

About 2200 B.C., chaos began to yield to the rule of one who had made Thebes his capital. By degrees, the whole of Egypt was brought under the sway of the Theban king; and, in due course, the country again became a mighty state.

Under these early Theban kings, grants of land were made to nobles upon certain conditions. For this reason, the period of the Middle Kingdom is sometimes described as the Feudal Age.

Industry and art revived. The cliffs on the western side of the Nile, near Thebes, testify to the energy and skill of the craftsmen of those days. There may be seen numerous tombs hewn out of the solid rock. Nobles spent vast sums on the decorating of their tombs. Beautiful paintings and carvings adorn the walls. From these we learn much of the life of the Egyptians of the Feudal

Age. We know what their occupations were, how they dressed, and what their religious ceremonies were like.



Painted tomb-chamber of Prince Sen-Ofr.

Here is a picture of the painted tomb-chamber of Prince Sen-Ofr, hewn in the cliff rock at Thebes. The pictures, which are of a religious character, represent "Offerings for the Soul on Re-awakening." Note carefully the white linen garments, the wigs which were

then so fashionable, and the hieroglyphics, all so beautifully executed.

The Hyksos or "Shepherd Kings."

(About 1780 to 1600 B.C.)

We have seen that the Pyramid Age came to an end because power passed from the kings into the hands of the nobility. In a similar way the Middle Kingdom of Egypt waned.

About 1780 B.C., tribes from Syria and Arabia began to settle in Lower Egypt. It is not known exactly how or when the settlements took place. Probably the process was very gradual. But it is certain that the invaders ultimately became sufficiently powerful to conquer both Lower and Upper Egypt.

The newcomers were known as the "Shepherd Kings," or "Hyksos." They proved to be extremely cruel, and were hated by the Egyptians, who spoke of them in scorn as "sand-dwellers." From Memphis, their capital, they aimed at governing the country as the Pharaohs had done. To some extent they adopted Egyptian civilization.

In course of time, the Shepherd kings became less efficient, and so gradually lost their grip on the land. Once again, Egypt fell into the hands of a number of petty rulers. Then, about 1600 B.C., the ruler of Thebes felt strong enough to revolt against the Hyksos. After much stubborn fighting, the "sand-dwellers" were expelled from Egypt, and the Theban leader was proclaimed King.

Aahmes, the new king, began to reign about 1580 B.C. He was the first Pharaoh of the eighteenth dynasty. From this date, as we shall see in the next chapter, the star of Egypt shone with greater brilliance for more than four centuries.

Books.

Brief History of Ancient Times, Chapter V (Breasted); *Ancient History*, Chapters VII and X (Nixon and Steel); *The Shining East*, Chapters V and VI (Burke); *Ancient Egypt*, Chapters IX and X (Mackenzie).

QUESTIONS AND EXERCISES.

1. Who were the "Shepherd kings" of Egypt, and why were they so called? When did they rule in Egypt?
2. Describe the character of the "Hyksos." What led to their expulsion from Egypt?
3. What do you understand by the term "Middle Kingdom," as applied to Egypt?
4. Give a short description of the picture on page 29. What can we learn from it about the religion of the Egyptians?
5. Make a summary of this Chapter in your note-book.

CHAPTER VI.

THE EGYPTIAN EMPIRE.

(About 1600 to 1150 B.C.)

Horses and Chariots.

It has been pointed out that the less civilized Hyksos adopted, to some extent, Egyptian civilization. But in one respect, at least, the Egyptians imitated their conquerors. From them they learnt something of the art of war. The horse and the chariot, as instruments of warfare, were introduced into Egypt by the Hyksos. Prior to the invasion of the Shepherd kings, the horse was unknown in Egypt.

Hitherto, the Egyptians had not really been a great military people. With the advent of the horse and chariot, however, they set about reorganizing their army. But cavalry regiments formed no part of their military forces. Horses were used to draw the light, two-wheeled chariots, in which stood the charioteer and one or two archers, or

spearmen. Infantry consisted of rank upon rank of skilful bowmen and spearmen. These, together with masses of chariotry, hurled themselves at the ranks of the enemy, thus inflicting considerable damage.

With the aid of their newly organized armies, the Pharaohs of the eighteenth and nineteenth dynasties widely extended Egyptian influence. Mesopotamia, Asia Minor, Phœnicia, Cyprus, and the Sudan were brought under their sway. This was not accomplished suddenly. It is well to bear in mind that we are dealing with a period extending over four and a half centuries.

Many Egyptian rulers were engaged in this task. It is only possible to refer to a few of them in this book.

Thothmes III—the "General."

The greatest of all the Kings of Egypt was Thothmes III, who reigned more than fifty years. So great a conqueror was he that he has been described as

the "Napoleon of Ancient Egypt."

But Thothmes III was not only a great general. Much of the wealth obtained from conquered cities he devoted to the arts of peace. Magnificent temples to the great

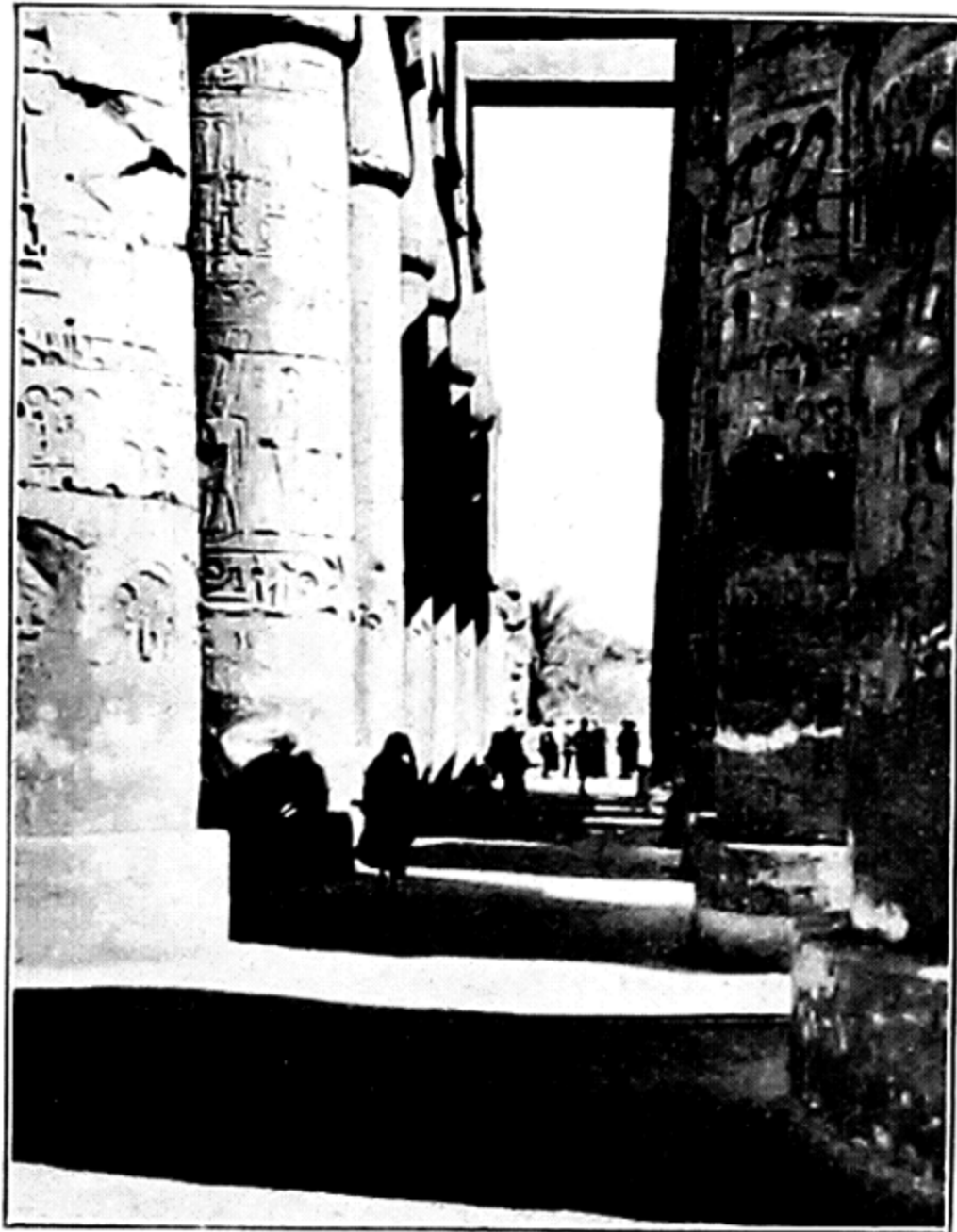


Head of Thothmes, from a granite statue in the British Museum.

By courtesy of the Trustees.

gods of Egypt were erected, or rebuilt, or enlarged, or repaired.

The accompanying illustration will give some idea of what has been described as his greatest work. In the



The Hall of Columns, the Temple of Karnak.

temple of Amen-Ra, at Karnak, he caused to be erected the Hall of Columns, a hundred and fifty feet long, and fifty feet wide. On these mighty columns, fifty in number, may be read the story of the many campaigns in which Thothmes III took part.

Amongst other monuments erected by the same

monarch were magnificent granite obelisks. Many of these have perished ; but two, at least, remain. One has been removed to New York ; the other, known as Cleopatra's Needle, has been set up on the Thames Embankment.



Scene in the Valley of the Tombs.

The Valley of the Tombs of the Kings.

The illustration depicts a portion of the wild and desolate valley, near Thebes, known as the Valley of the Tombs of the Kings. More than three thousand years ago, the valley became a vast cemetery. In the numerous chambers hewn out of the solid rock, the Pharaohs of the Empire were laid to rest.

Although the entrances to the tombs were carefully

concealed, robbers found their way into many of them. For this reason, some of the royal bodies were removed to other hiding-places, where they lay undisturbed for nearly thirty centuries.

Definite attempts have been made, from time to time, to locate the entrances to those ancient burial places. Such efforts have not been made with the aim of pillaging the royal tombs, but with the desire to learn more of the manners and customs of the days long gone by.

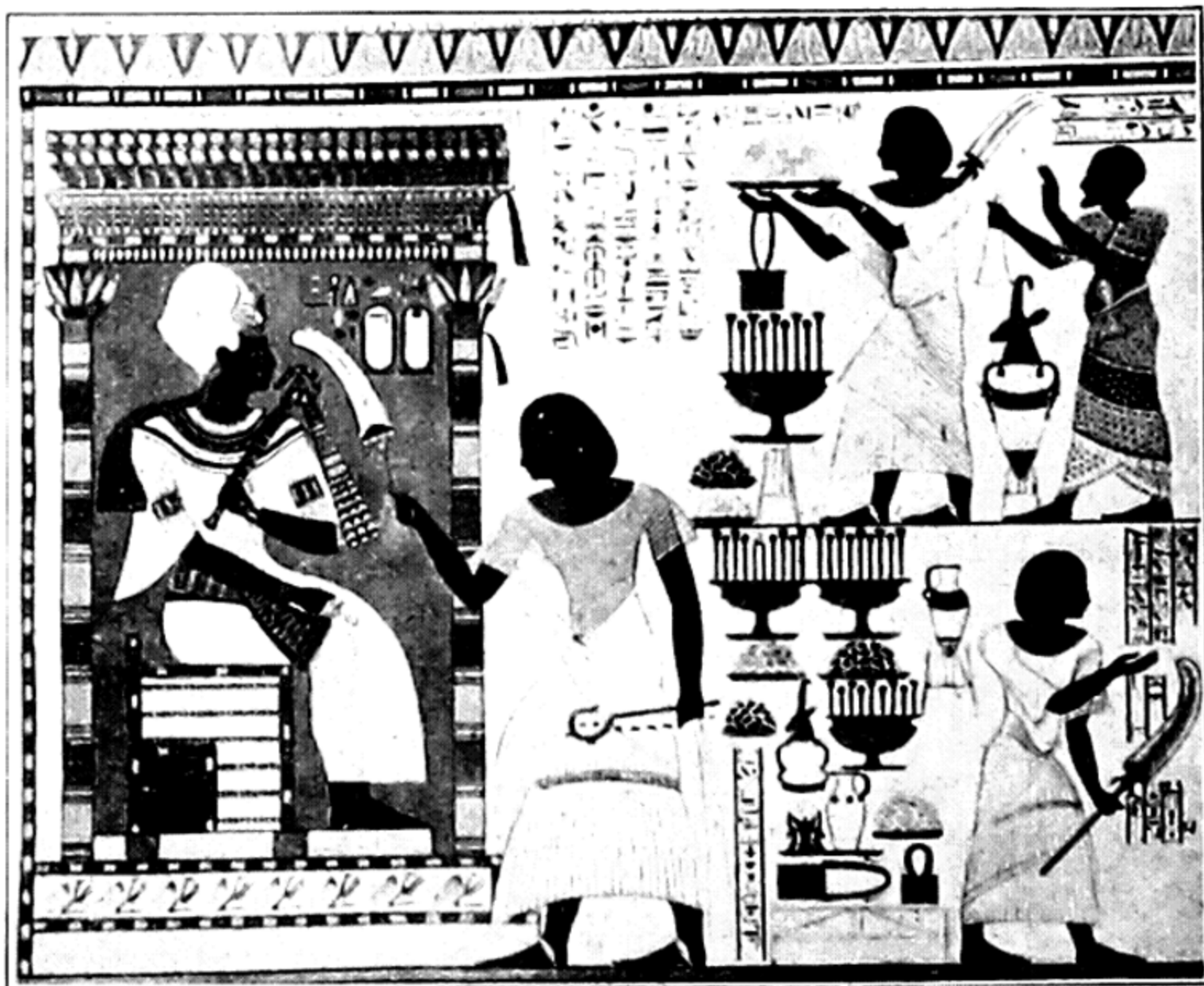
At the beginning of the present century, it was believed that the Valley of the Tombs of the Kings still concealed several of the Pharaohs of the eighteenth, nineteenth, and twentieth dynasties. And the patient efforts of excavators have been more than once rewarded. The most famous of recent discoveries was that of A.D. 1922, when the tomb of King Tutankhamen was located at the spot marked with a cross in the illustration.

Tutankhamen.

Tutankhamen, one of the later kings of the eighteenth dynasty, lived about 1350 B.C. He was not one of the most distinguished of the Pharaohs of the Empire ; but the recent discovery of his tomb has brought his name into prominence.

Try to imagine how thrilling it must have been to open a door that had remained sealed for more than three thousand years ! Then, with the aid of electric torches, the excavators traversed a long subterranean passage until the first of the tomb-chambers was reached. And what a dazzling sight then presented itself ! Objects worth many millions of pounds were there found piled, heap upon heap. There were four gilded chariots ; gilded chairs, tables, vases, musical instruments ; royal head-dresses studded with precious stones ; and mummified

meat and bread for the king's sustenance on his long journey. Two life-size statues of the king were there; and beside one of these were found the remains of a



King Tutankhamen on his throne
From a decoration on the walls of a tomb.

funeral bouquet—flowers that had bloomed thirty-two hundred years before.

The priceless treasures became the property of the Egyptian Government, and were conveyed to the Cairo Museum. But all nations share in the benefit of the great discovery—the flood of light which is thus shed on the customs of the court of the Pharaohs.

Rameses II—the “Builder.”

Rameses II was one of the kings of the nineteenth dynasty. He reigned sixty-seven years, and died at the age of about a hundred.

To the Bible student, Rameses II is perhaps the most interesting of all the Pharaohs. He it was who



The large wheels of Tutankhamen's chariot being removed from the tomb.

ordered the slaughter of Hebrew children ; and it was his daughter who saved the life of the infant Moses, and had him educated at the Egyptian court. To the Israelites, Egypt was, indeed, a “house of bondage ;” and the making of bricks was, to them, a bitter task.

Rameses II was a famous builder. He devoted much time and wealth to the erection of tombs, temples, and monuments. He also repaired and extended existing structures. Upon every one, he caused his name to be

inscribed in some prominent position. So desirous was he of fame that he destroyed many other inscriptions in order that his own might appear.



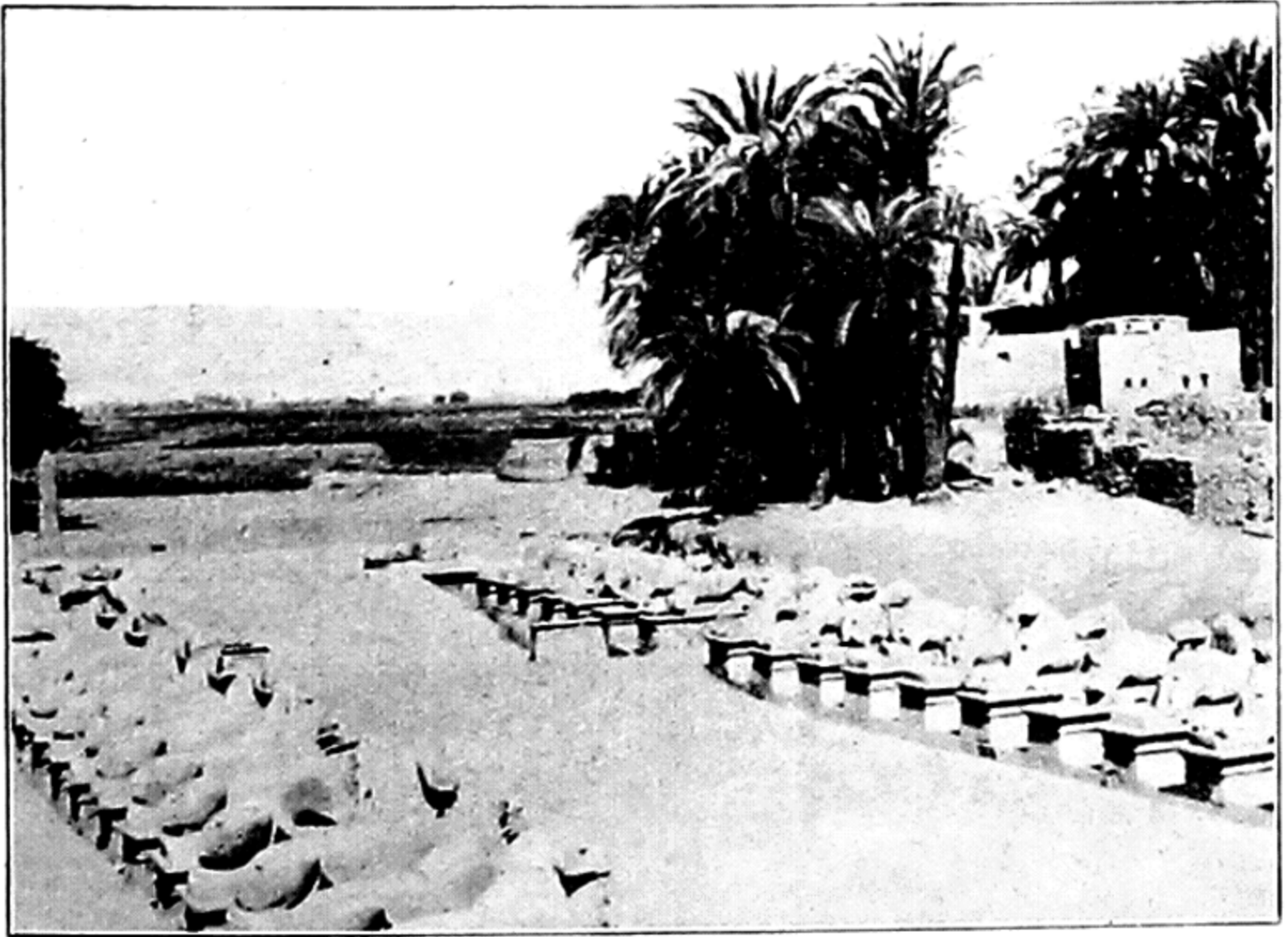
The Ramesseum at Thebes, Egypt.

One of his greatest works was the Ramesseum at Thebes. The illustration will give some idea of what the immense structure was once like.

Rameses II also completed the Hall of Columns at Karnak. Leading up to it was a broad avenue, more than a mile in length, bordered with sphinxes.

Although Rameses II was not a great soldier like Thothmes III, he did engage in various wars. His military undertakings, however, were not always completely successful. It followed, therefore, that tribute did not roll into the imperial exchequer as rapidly as

heretofore. Accordingly, the enormous expense connected with his ambitious building schemes had to be met by increased taxation. Moreover, the structures for which he was responsible were not so beautiful as those of his predecessors.



Avenue of Sphinxes, Temple of Karnak, Egypt.

Nevertheless, Rameses II was a good king. He was interested in commerce. For this reason, he caused canals to be deepened, and caravan routes to be protected.

Look at the illustration of Rameses II. Note carefully the royal headdress. Both men and women wore wigs on special occasions. But the ancient Pharaohs wore, in the front of the headdress, the snake which was the symbol of royalty. On special occasions, too, the beard was worn, as shown in the illustration.

Decline of the Empire.

During the reign of Rameses II, the Empire had

shown signs of decay. With few exceptions, his successors, of both the nineteenth and the twentieth dynasties were weak. One outstanding exception was Rameses III, of the twentieth dynasty, who proved himself to be a capable general. Before the end of the twentieth dynasty, however, the Pharaohs of the Empire had ceased to be vigorous. The gold and slaves obtained from conquered foes had produced, in Egypt, a love of ease and luxury.

In the meantime, other countries were gradually extending their sphere of influence. Thus it happened that Egypt, about the middle of the twelfth century B.C., ceased to be the great Empire she had been for nearly four and



Rameses II.

By courtesy of the British Museum.

a half centuries. Let us now turn our attention to those other Empires, to which the leadership of the Ancient East then passed.

Books.

Brief History of Ancient Times, Chapter V (Breasted); *Ancient History*, Chapters XI to XIV (Nixon and Steel); *The Shining East*, Chapters VII and VIII (Burke); *Ancient Egypt*, Chapters XI to XXV (Mackenzie); *The Ancient World*, pp. 27 to 37 (Brendon); *Outline History of the World*, Chapter II (Davies); *Ancient History*, Chapter II (Newman); *Aknahton, King of Egypt* (Merekowski); *Golden Year*, Chapters XV and XVI (Mee).

QUESTIONS AND EXERCISES.

1. Who introduced the horse into Egypt? How did the innovation affect Egyptian methods of warfare?
2. Who was "the Napoleon of Ancient Egypt"? In what respect was he different from Napoleon?
3. Account for the origin of Cleopatra's Needle. Where may it now be seen?
4. Where is the Valley of the Tombs of the Kings? Why was it so called?
5. What famous discovery has been made in Egypt since the opening of the present century? What has been the effect of the discovery?
6. Which Egyptian monarch has been described as "the Builder"? Explain, as fully as you can, why he was so called, and state whether the epithet was fully merited.
7. Give a brief account of the circumstances that led to the decline of the Egyptian Empire.
8. Summarize this Chapter in your note-book.

PART III.—BABYLONIA AND ASSYRIA.

CHAPTER VII.

THE STRUGGLE FOR MASTERY.

The Rise of Babylonia.

We have read (Chapter II) that a Sumerian civilization was firmly established in Lower Mesopotamia at least as early as 3500 B.C. We know, too, that Semitic tribes disputed with the Sumerians for the possession of the fair land. For several centuries there were independent city-kingdoms warring against each other in the south of Mesopotamia. And each petty king strove to make himself supreme.

About 2700 B.C., Sargon, the Semitic ruler of Akkad, a region lying north of Sumer, became overlord of Sumer and Akkad. It is recorded that his sway extended even as far westward as the Mediterranean.

But the successors of Sargon were not always so fortunate. Other city-kings sometimes claimed the overlordship. Among these was the ruler of Ur, a city famous as the birthplace of Abraham. Most troublesome of all, however, were the Elamites. After many years of fighting and raiding, these people at last made themselves masters of Lower Babylonia.

In the meantime, the once insignificant city of Babylon had gradually risen to importance. Led by their great King Khammurabi*, the people of Babylon, about 2000 B.C., succeeded in driving out the Elamites. Upper and Lower Babylonia then became one United Kingdom with Babylon as its capital.

* Or Hammurabi.

The Rise of Assyria.

Look at the map on page 12, and note the position of Assyria. This region, to the north of Babylonia, embraced highlands and fruitful valleys. At a very early date, therefore, it attracted Semitic tribes of nomads. As early as 3000 B.C., one such tribe had settled there, and had formed the tiny city-kingdom of Assur. Other tribes followed; and, in due course, a number of petty kingdoms came into existence.

Of Assyrian history during those early days we know little. The country derived its name from the ancient capital, Assur. At a much later date, Nineveh became the capital city. For centuries, Assyria was a dependency of Babylonia. As its population increased, however, Assyria frequently attempted to throw off the Babylonian yoke. In this she was not successful until about 1600 B.C., when she became a separate and independent kingdom.

But the separation of the two kingdoms did not bring lasting peace. Each continued to strive for supremacy. The struggle went on for many centuries, during which each country in turn proved victorious. It must not be concluded, however, that the two kingdoms were at war only with each other. Each engaged in much warfare in other directions, with the view of establishing empires that were really mighty in those days. Let us now glance at the chief events of the struggle waged between Babylonia and Assyria.

Babylonia versus Assyria.

1. Assyria became a separate kingdom (about 1600 B.C.).
2. Assyria secured a limited control over Babylonia (about 1100 B.C.).
3. Babylonia subject to Assyria (745 to 606 B.C.).

4. The Babylonians, assisted by the Medes, destroyed Nineveh, the capital of Assyria (606 B.C.).

5. The Second Babylonian (or Chaldean) Empire (606 to 539 B.C.).

6. Fall of Babylon—overthrown by the Medes and Persians (539 B.C.).

During those centuries of strife, many great leaders had arisen in both Babylonia and Assyria. In the next chapter we are going to read about a few of those kings who became famous in Babylonian and Assyrian history.

Books.

Brief History of Ancient Times, Chapters VI to VIII (Breasted); *Ancient History*, Chapters VI, VIII, IX, and XVII to XXI (Nixon and Steel); *The Shining East*, Chapters IX to XIV (Burke); *The Ancient World*, pp. 38 to 55 (Brendon); *The Old World Story*, Chapters V to VII (Hutchinson); *Introduction to World History*, Chapters I and II (Keatinge and Frazer); *Outline History of the World*, Chapter III (Davies); *Ancient History*, Chapter III (Newman); *Outline of Ancient History*, Chapter III (Vaughan); *The Enchanted Past*, Chapter IV (Hodgdon); *Ancient Peoples and their Heroes*, pp. 40 to 46 (Niver); *Old Time Stories*, pp. 3 to 7 (Caton); *Babylonia and Assyria*, Chapters I to VIII (Mackenzie); *Peeps at Ancient Assyria* (Baikie); *Genesis*, Chapter XII, 1-10.

QUESTIONS AND EXERCISES.

1. Where was the city of Ur? With which Bible character was it associated?
2. Give a brief account of the rise of (a) Babylonia, (b) Assyria.
3. Which was the more powerful, Babylonia or Assyria? Explain as fully as you can.
4. Write brief notes on (a) Assur, (b) Babylon, (c) Nineveh.
5. Make a summary of the Chapter in your note-book.

CHAPTER VIII.

SOME FAMOUS KINGS OF BABYLONIA AND ASSYRIA.

Khammurabi, the Law-Giver.

(About 2000 B.C.)

Khammurabi was the most famous King of Babylon in early times, being, indeed, one of the first great men of ancient history. He it was who expelled the Elamites from Babylonia, and brought the whole country under his sway. For forty-three years he ruled wisely and well.

Long before the days of Khammurabi, attempts had been made to drain the land by the digging of dykes (see Chapter II). But Khammurabi, it is said, had the most important canals made in the land. Consequently, there was an increase in the amount of land under cultivation.

It is certain that Khammurabi was not only a great soldier and a wise ruler, but also a very strong king. In proof of his firm rule, we have copies of the famous code of laws he caused to be issued. Only a powerful king could enforce such a number of laws upon his subjects. It must not be thought, however, that these laws were actually made by Khammurabi. Probably he did not make any of them. But he caused about two hundred and eighty laws to be collected and made public. These were engraved in a stone nearly eight feet in height.

The illustration shows only the upper portion of the stone. There, the King of Babylonia is represented as receiving the laws from Shamash, the Sun-god, who is seated on his throne. An exact copy of the stone may be seen in the British Museum in London.

Many of the laws were excellent. They protected not only the widow and orphan, but also the slave. Women were evidently held in high esteem, and enjoyed much



Khammurabi receiving the Laws from the Sun-god.

By courtesy of the British Museum.

freedom. Provision was also made for the protection of property and for the just regulation of business. But some of the laws would be regarded as harsh, if judged by modern standards,

Tiglath-Pileser III.*(Reigned 745-727 B.C.)*

Under this Assyrian monarch, Babylon and other cities of Babylonia were captured, and the King of Babylonia was slain. Thus the southern kingdom of Mesopotamia was made subject to Assyria. Until 606 B.C., that is, for more than a century, Babylonia was ruled by Assyrian kings.

During the reign of Tiglath-Pileser III, the Assyrian Empire was extended from Armenia to Egypt, and from Persia to the Mediterranean. Then it was that the Assyrians introduced the cruel practice of transplanting their conquered foes from one country to another. By this method they hoped to break down the national spirit in those lands over which they had triumphed.

It was during this reign that Jonah prophesied the destruction of Nineveh. But the prophecy was not fulfilled until about a century later (606 B.C.).

Sennacherib.*(Reigned 705-681 B.C.).*

The third king after Tiglath-Pileser III was the famous Sennacherib. He and his immediate successors made the name of Assyria feared throughout the known world. Arabia, Palestine, Phœnicia, and even Egypt, were invaded. Hezekiah, King of Judah, was shut up in Jerusalem; and the city was besieged. But the Assyrian forces were attacked by plague, and so Jerusalem was spared the horrors of an Assyrian conquest.

Sennacherib then turned his attention toward Babylonia, which was in revolt. Babylon itself was stormed, sacked, burnt, and flooded. Its destruction appeared to be so complete that there was little or no hope for its recovery. Of this, however, we shall read later.

Nineveh, the capital of the Assyrian Empire, was much improved by Sennacherib. Magnificent temples, palaces, and halls were erected. Upon these he lavished untold wealth, captured from his conquered foes. But it was in Nineveh that Sennacherib came to an untimely and violent end. Whilst in the act of worship, he was slain by two of his sons, who afterwards escaped into Armenia. A younger son, Esarhaddon, then reigned in his stead.

Esarhaddon.

(Reigned 681-668 B.C.)

Esarhaddon has been described as the best of the Assyrian kings. Although guilty of several acts of cruelty, he was far more merciful than other Assyrian monarchs. During his reign, wars were waged successfully in all directions. Most important of these was the invasion of Egypt. Lower Egypt was conquered, Memphis was captured, and much treasure was carried off to Nineveh.

The most lasting work of Esarhaddon was his treatment of Babylon. For years the city had lain in ruins. Esarhaddon rebuilt its walls and temples; and the trade of the city again flourished. As a result of this merciful treatment, no further rebellion occurred in Babylon during Esarhaddon's reign.

Assurbanipal.

(Reigned 668-626 B.C.)

This reign is noteworthy in two respects. The chief aim of Assurbanipal was to restore the Assyrian power in Egypt. Assyrian armies advanced as far south as Thebes, which city they captured and plundered. Monuments, temples, and palaces of priceless value were ruthlessly destroyed. Assyria appeared to be invincible; but, as

we shall learn later, she had reached the zenith of her power, and her doom was not far distant.

Assurbanipal was, indeed, a great soldier. But his most famous undertaking was the institution of a Royal Library. Other kings had made collections of clay tablets ; but, during his reign, Assurbanipal added thousands of such to the library in the palace at Nineveh. In the next chapter we shall learn more about these clay books.

Nebuchadnezzar II.

(Reigned 604-561 B.C.)

The name of this king is familiar to all students of the Bible. Nebuchadnezzar II was King of Babylon ; and he was not subject to any Assyrian monarch. Two years before he came to the throne, the Babylonians, assisted by the Medes, had completely overthrown the power of Assyria. Nineveh, the Assyrian capital, was destroyed ; and, as events have proved, it was destined never to rise again. Thus there began, in 606 B.C., the second Babylonian or Chaldean Empire, which continued until 539 B.C., a period of sixty-seven years.

Nebuchadnezzar II reigned forty-three years. The chief event of his reign was the capture of Jerusalem (in 586 B.C.). Three successive kings of Judah had rebelled against the Babylonian yoke, contrary to the advice of the prophet Jeremiah. Nebuchadnezzar thereupon determined to reduce Jerusalem.

The Jews, led by their King Zedekiah, made a desperate effort to save the city. For about two years the siege continued, until the defenders were reduced to the verge of starvation. At last the enemy made a breach in the city wall, and Jerusalem fell.

Terrible was the punishment inflicted upon the Hebrew defenders. The Temple was sacked and burnt,

the walls of the city were levelled with the ground, and most of the inhabitants were carried away into captivity. Zedekiah was captured alive, his eyes were put out, and he was sent a prisoner to Babylon. Another captive whose name is familiar was Daniel. Psalm 137 recounts, in beautiful language, the sad lot of the Hebrew captives.

It must not be concluded, however, that Babylon itself was lacking in beauty. Nebuchadnezzar aimed at making his capital greater and more wonderful than the Assyrian capital (Nineveh) had been. Babylon was twelve miles square, and was surrounded by massive walls in which were numerous gates of solid bronze. Each gate was protected by towers, wherein armed sentinels mounted guard.

In Babylon, too, were the famous Hanging Gardens described by the Greeks as one of the "Seven Wonders of the World." Arched terraces, rising step by step to a height of about three hundred feet, were covered with rich soil in which trees and flowers grew luxuriantly. Thus did Nebuchadnezzar seek to comfort his Queen Amytis, who was from Media, for the absence of her native hills and brilliant flowers.

Although Nebuchadnezzar's treatment of Zedekiah was cruel, as judged by modern standards, he was merciful when compared with Assyrian monarchs. His treatment of Daniel was generous. He was not a lover of war, as were the Assyrians. The captive Hebrews, although enslaved, were not persecuted because of their religious beliefs. Nebuchadnezzar has been justly styled "the greatest of Babylonian kings." But the glory of "Babylon restored" was not destined to outlive for long this famous monarch. Of this we shall learn more in a later chapter.

Books.

As on *Page 44*. Also *Babylonia and Assyria*, Chapters IX to XXXV (Mackenzie); *Psalms* CXXXVII; *Jeremiah*, Chapter LII; *2 Chronicles*, Chapter XXXII.

QUESTIONS AND EXERCISES.

1. Write a short account of Khammurabi the Law-Giver.
2. What methods were adopted by the Assyrians to break the national spirit of conquered people?
3. Who destroyed Babylon? Who rebuilt the city? Explain fully.
4. Write a brief account of Nebuchadnezzar II.
5. Make a summary of this Chapter in your note-book.

CHAPTER IX.

SOCIAL LIFE IN BABYLONIA
AND ASSYRIA.**Cuneiform Writing.**

It is believed that the system of writing used by the Babylonians was invented by the Sumerians. In its original form it was a kind of picture-writing. From Babylonia it spread northward through Assyria and neighbouring countries. By degrees, however, pictures were replaced by signs which could be executed with greater ease. But the Babylonians and Assyrians gave up picture-writing long before the Egyptians did.

As we already know, the Egyptians made a kind of paper from the papyrus reeds which grew plentifully along the banks of the Nile. It is probable, however, that the papyrus reed did not flourish in Mesopotamia. If it did, the people there had not learned how to use it as the Egyptians did. But there was a plentiful supply of fine clay in Mesopotamia; and, from this clay, tablets were made to serve as writing material, instead of paper.

The writing was done whilst the clay was still soft, a piece of wedge-shaped wood or bone or metal being used for the purpose. Consequently, the impressions made in the clay were wedge-shaped also, being broad at one end and tapering towards the other end. This wedge-form writing has long been known as "cuneiform" (Latin *cuneus*, wedge).

	OLD BABYLONIAN.	ASSYRIAN.	NEW BABYLONIAN.	MEANING.
1.				"god."
2.				"king."
3.				"day."

Cuneiform Writing.

By courtesy of the British Museum.

When the Assyrians adopted the cuneiform system of writing, certain changes were made in the formation of the characters. At a still later date, the Babylonians made further alterations, as the above specimens will make clear.

Letters and Books of Clay.

Clay tablets of various shapes and sizes were used by the Babylonians and Assyrians for all kinds of writings. In order to render the records more permanent, the tablets were afterwards baked until they were hard. Young people at school were taught to read and to write by means of such tablets. The illustration will furnish some idea of what a spelling-book was like in those early schools.

Postmen were not unknown in those days. Letters of clay were enclosed in envelopes of the same material.

The seal of the writer was then attached to such envelope, and the communications were handed over to the postman carrier.

Reference has been made in Chapter VIII to the vast collection of clay books made by Assurbanipal at Nineveh. Among these strange books were histories of earlier kings, as well as copies of some of the sacred books kept in the temple libraries. Many of these precious "volumes" have recently been discovered among the ruins of ancient Nineveh, and are now carefully preserved in the British Museum.

Trade.

Mesopotamia was, in those early days, a fruitful land. Flocks and herds, grain, oil and dates, wool and leather abounded. The rivers, with their network of canals, supplied efficient waterways for the conveyance of goods. But the boats were less graceful than those of Egypt. Many of the trading vessels were merely



Babylonian Spelling-book, written B.C. 455.
By courtesy of the British Museum.

wooden frames over which skins were stretched. These were unsuited for the conveyance of goods upstream.



Baked clay prism of Sennacherib, inscribed with an account of his invasion of Palestine and siege of Jerusalem.

By courtesy of the British Museum.

From the upper reaches of the Tigris, however, they carried rich cargoes down to Babylonia. On board, too, would be one or more donkeys. After discharging his cargo at one of the quays, the owner of the skiff would then strip the skins from the framework of the craft. Timber was scarce in Babylonia; consequently, the trader would have no difficulty in disposing of the wooden framework of the vessel. He would then pack the skins that had once formed part of the vessel, together with any purchases he had made, on the asses specially brought for the purpose, and his return journey would be made on foot.

Overland trading was also carried on by means of donkey caravans. We have already seen (Chapter V) that the "Shepherd kings" introduced the horse into Egypt. But this useful animal was known in Upper Mesopotamia at a somewhat earlier date—probably about 2000 B.C.

As the Babylonian and Assyrian Empires extended, so would the trade. The products of Egypt and other

countries bordering the eastern end of the Mediterranean would be known in Mesopotamia. From conquered territory, all valuables would be taken. Those kings who feared Babylonian or Assyrian power would send tribute in token of submission. Thus, by means of trade, tribute, and confiscation, the rulers of Mesopotamia waxed rich.

Markets and shops abounded in the towns. Sales and purchases of small value were made by means of barter. Land, houses, and goods of great value were paid for in gold or silver, reckoned by weight. Thus we read of talents, manehs (or minas), and shekels of gold and silver—the talent being the heaviest, and equivalent to sixty minas of fifty shekels each. In order to prevent disputes, deeds of sale were carefully recorded on clay tablets. Cheques, wills, and other means of disposing of money and property, were also inscribed in like manner.

Religion.

Both the Babylonians and Assyrians worshipped many gods. Almost every town had its own special god ; but Marduk of Babylon was perhaps held in the highest esteem.

Temples were also numerous. The temple proper was built in the form of a high tower, arranged in step-like stages. On the topmost stage stood the shrine of the god. Around the outside of the tower were flights of steps leading from stage to stage. From such temple-towers, or *ziggurats* as they were called, have sprung the modern church-tower and spire.

Near the temple-tower, in the inner courtyard, were built the lodgings of the priests and temple-servants. The outer courtyard was a scene of great activity. There would be assembled the animals intended for sacrifice,

for the shedding of blood was a prominent feature of Babylonian and Assyrian worship. There, too, the priests would carry on the banking and legal business for which the temples were famous.



Man-headed Winged Lion.

By courtesy of the British Museum.

Architecture.

Owing to the lack of stone in Babylonia, temples, palaces, and houses were constructed of bricks. Although stone was used in Assyria, it was not plentiful. Consequently, the main portions of all structures were of brick even there, stone being used only for facings, and the decorative work of palaces and temples. It is recorded that the river-wall of Nineveh had been so weakened by flood, that the capture and destruction of the city by the Medes and Babylonians in 606 B.C. was rendered less difficult of achievement.

The Assyrians, unlike the Egyptians, lavished greater wealth upon their palaces than upon the temples. Along all sides of the principal rooms of the king's palace would be ranged alabaster slabs with sculptures, recording the deeds of the proud monarch. Visitors would thus be able to learn much of his prowess in both war and the chase.

On either side of the doorways of the royal palace would be huge figures of winged, human-headed bulls or lions. These were placed there in order to drive away evil spirits. Look at the illustration on page 56 ; and note that the figure is five-footed. The additional foot was intended to make the figure the more symmetrical from whatever angle viewed.

The lion figured prominently in Assyrian sculpture, as a visit to the British Museum would prove. In those early days, lions abounded in Mesopotamia ; and, at times, they became a positive menace to human life. Lion-hunting was regarded as a royal sport, and was attended with grave danger to those unskilled in the use of bow and arrow.

Books.

As on *Page 44*. Also *Babylonia and Assyria*, Chapters IX to XXXV (Mackenzie) ; *Sarchedon* (Whyte-Melville) ; *Guide to Babylonian and Assyrian Antiquities* (British Museum).

QUESTIONS AND EXERCISES.

1. How did the writings of the Babylonians differ from those of the Egyptians ?
2. Who founded a library at Nineveh ? Describe the kind of books it contained.
3. Give some account of the trade of Mesopotamia in the seventh century B.C.
4. Describe the religion of the Babylonians and Assyrians, and give some account of their temples.
5. What materials were used for buildings in ancient Babylonia and Assyria ?
6. Summarize this Chapter in your note-book.

PART IV.—PERSIA, PALESTINE, AND PHŒNICIA.

CHAPTER X.

THE MEDES AND THE PERSIANS.

The Fall of Babylon (539 B.C.).

After the death of Nebuchadnezzar II, in 561 B.C., the power of Babylonia steadily declined. Three other kings, in somewhat rapid succession, ruled over the kingdom. Then, in 555 B.C., Nabonidus, the last of the Babylonian monarchs, ascended the throne. But Nabonidus was not born to be a leader among men. He was timid, and devoted most of his time to study and religious exercises. The government of the country was placed, therefore, in the hands of the king's son, Prince Belshazzar.

Belshazzar delighted in luxury, and Babylon became renowned for its splendour. At his feasts he even used the sacred vessels which had been brought by Nebuchadnezzar from the Temple at Jerusalem. This conduct offended many of his subjects. When, therefore, the Medes and Persians approached the city, its gates were thrown open by that section of the community which was opposed to the rule of Belshazzar. Thus, without a blow, and in spite of its great walls, Babylon fell into the hands of the enemy.

The story of the fall of Babylon may be read in the Book of Daniel. Let us now learn something of the people into whose power the city had passed.

The Rise of Persia.

We have already noted that the Babylonians and

Assyrians were Semitic tribes that wandered up from the desert regions to the south of Mesopotamia. To the east of the Tigris, between the Caspian Sea and the Persian Gulf, other quite different tribes were making their homes. Of these, the Medes and the Persians proved to be the most powerful.

It is most important to remember that the Medes and the Persians were not Semites. They were members of the great Aryan family. To the same family belong almost all the peoples of Europe, so that the English are really related to the Medes and Persians.

For many years the two peoples had separate rulers. We read in Chapter VIII that the Medes assisted the Babylonians to overthrow the Assyrian power, and that they took part in the destroying of Nineveh (606 B.C.). But, about 550 B.C., Cyrus, King of Persia, made himself master of both Medes and Persians. Then, within the next few years, the army of Cyrus swept westward toward the Mediterranean Sea.

After having reduced Asia Minor to subjection, the conquering Persian turned upon Babylonia. Then it was (539 B.C.) that the city of Babylon fell into his power, as already related.



Baked clay cylinder inscribed with an account of the capture of Babylon by Cyrus, King of Persia.

By courtesy of the British Museum.

An Explanation.

In the Book of Daniel, Chapter V, 30, 31 (Revised Version) we read : " In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom." As previously explained, Belshazzar was governing Babylonia for his father, Nabonidus. Cyrus, the Persian king, did not enter the city until a few days after its surrender ; consequently, Darius, his general, actually took possession of Babylon in the name of Cyrus.

The Return of Jewish Captives.

Nabonidus, the defeated King of Babylonia, was taken prisoner by Cyrus. He remained in captivity until his death, a few months later.

The entry of Cyrus was welcomed by the Hebrew captives, for he treated them with great clemency. In the very first year of his reign over Babylonia he issued a proclamation permitting the Jews to return to their capital. It was impossible for them to return to Jerusalem immediately, because much re-building had to be done. But, in 538 B.C., the first contingent, numbering about forty thousand persons, was released from captivity.

Darius the Great.

(Reigned 521-485 B.C.)

Cyrus fell in battle (528 B.C.) on the north-eastern frontier of his dominions. He was succeeded by his son Cambyzes, who, in 525 B.C., conquered Egypt. Look at the map on page 12, and note how extensive the Persian Empire then was. Four years later, after the death of Cambyzes, the task of governing the vast territories fell to Darius the Great.

Darius set about the work with energy and skill. As

we have seen, Semitic rulers deported conquered peoples to other parts of their Empires. But Darius the Aryan departed from the practice. It was his aim to establish peace in all parts of the Empire, in order that trade and commerce might flourish. At the beginning of his reign, however, rebellion broke out in various parts of



Part of the Carved Rock near Behistun.

From a drawing, by courtesy of the British Museum.

his dominions. These outbreaks were crushed, and the leaders compelled to submit.

To commemorate his triumph over all enemies, Darius caused a monument to be set up. On the face of a rock near Behistun in Persia was carved the scene depicted in the illustration. There, too, was cut a record of the triumph, in three languages—Persian, Babylonian, and Susian (i.e. the speech of the people of Susa, the capital of the Persian Empire). Thus, all who passed along the road were reminded of the might of Darius the Great.

Darius divided the Empire into twenty-three provinces, each of which was called a satrapy. Over each satrapy was placed a governor, called a satrap. Other officers also were appointed, all of whom were directly

responsible to the "King of Babylon and Egypt," as Darius was styled.

Coined money was introduced throughout the Empire ; and taxes were regularly collected. In order to increase his revenues, Darius encouraged trade and industry. Good roads were made, and a posting system was introduced. Canals, bridges, and reservoirs were constructed.

But although the rule of Darius was just and kind, it was firm. Subject people had no voice in the government of the Empire. Their part was to obey without question. The law of the Medes and Persians was unalterable.

Having organized his vast Empire in the East, Darius turned his attention to new conquests. Then it was that he advanced into Europe. But Europe was destined to be saved from Persian domination, as we shall learn later (in Part V).

It has been pointed out that the rule of the Persians was just. This was doubtless due to the influence of their great religious teacher, of whom we must now read.

Zoroaster.

It is uncertain when Zoroaster lived ; but it was probably about 1000 B.C. when the great Persian teacher founded the religion which was to influence its followers for centuries. Zoroaster taught that the two great powers of Good and Evil were striving for mastery over mankind. Ormuzd, the Spirit of Light and Purity, represented all that was good, whilst Ahriman, the Spirit of Evil and Darkness, opposed him. There was to be a life after death ; and, at the Last Judgment, rewards and punishments would be meted out.

Those who came under the influence of this religion strove, generally speaking, to live honourable lives.

Truthfulness was regarded as the highest of the virtues. A man's word must be absolutely reliable.

Darius the Great was a faithful follower of Zoroaster. To this day, the religion has many adherents, among whom are the Parsees of India.

Books.

Brief History of Ancient Times, Chapter IX (Breasted); *The Enchanted Past*, Chapter V (Hodgdon); *Ancient Peoples and their Heroes*, pp. 73 to 78 (Niver); *The Shining East*, Chapters XV to XVII (Burke); *The Ancient World*, pp. 70 to 84 (Brendon); *The Old World Story*, Chapter VIII (Hutchinson); *Ancient History*, Chapters XXII and XXIII (Nixon and Steel); *Ancient History*, Chapter IV (Newman); *Outline History of the World*, Chapter IV (Davies); *Zoroaster* (Crawford); *Daniel*, Chapter V; *Ezra*, Chapters I to III.

QUESTIONS AND EXERCISES.

1. Make a list of the events that led to the fall of Babylon. Into whose hands did the city fall? When?
2. Write a short account of Cyrus, King of Persia.
3. What is meant by the term, "Jewish Captivity"? Who made the Jews captives? How and when did they recover their liberty?
4. What do you know about Darius the Great? What changes did he make for the better government of his Empire?
5. What was the religion of the Persians? Write a few lines about its founder.
6. Summarize this Chapter in your note-book.

CHAPTER XI. THE HEBREWS.

A Pastoral People.

The people called Hebrews, or Jews, were of the same Semitic stock as the Babylonians and Assyrians. Originally, they lived a wandering life in the desert regions of Arabia. With their flocks and herds, these tent-dwellers moved from pasture to pasture, subject only to the will of their family chiefs.

Reference has been made (in Chapter VII) to the fact

that Ur, in southern Mesopotamia, was the birthplace of Abraham, the founder of the Hebrew nation. About 2000 B.C., Abraham set out from "Ur of the Chaldees" in search of a new home. With his tribesmen and flocks, he journeyed up the valley of the Euphrates. Then they turned towards the land of Canaan, where, after many trials and wanderings, their descendants at last settled.

It is impossible to give a detailed account of the wanderings of the Hebrew tribes, even if there were room in this book to do so. From the Bible we learn that Abraham "went down into Egypt to sojourn there." But he eventually returned into southern Palestine, and made Mamre, near Hebron, his headquarters.

During the succeeding centuries, the Hebrews "multiplied exceedingly." We have already seen (in Chapter V) that, from about 1780 to 1600 B.C., the Hyksos or "Shepherd kings" held sway in Egypt. It was probably during this period that certain Hebrew tribes settled in Lower Egypt. But after the expulsion of the Shepherd kings from Egypt, the Hebrews did not find favour with the rulers of that land. They were reduced to slavery; and the slaughter of Hebrew children was ordered, probably by Rameses II (as mentioned in Chapter VI).

The infant Moses escaped this fate; and, eighty years after (the date traditionally assigned is 1491 B.C.), he led the Hebrews out of Egypt towards the promised land of Canaan. The story of their forty years' wanderings, the crossing of the Jordan, and their conflict with the Canaanitish peoples can be read in the Bible. It is worthy of special note, however, that their chief opponents were the Philistines, the people who gave Palestine its name, "Palestine" being a modified form of "Philistine."

The Hebrews become a Nation.

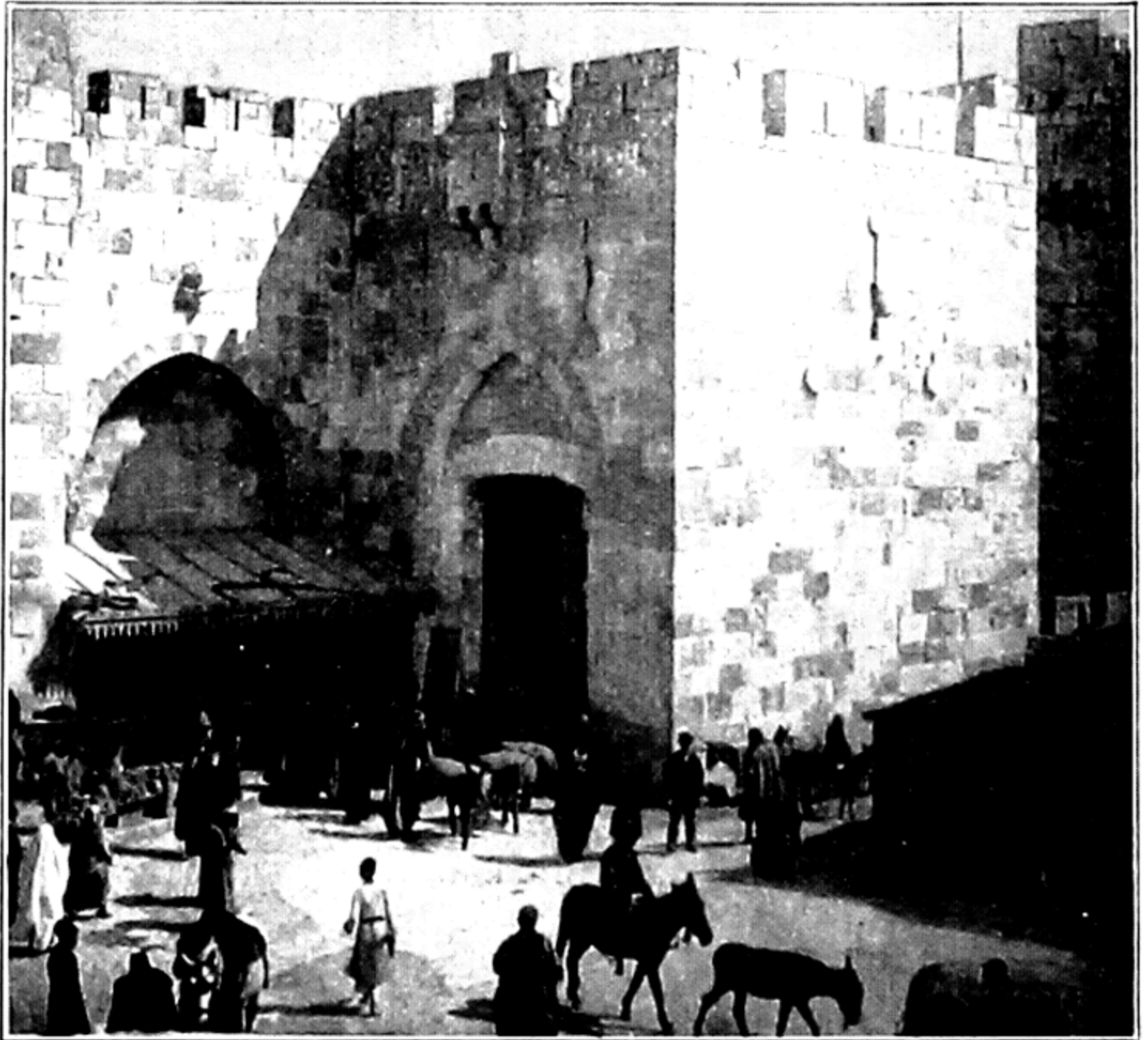
Although the Hebrews had entered Canaan under the leadership of Joshua, they were not permitted to live at peace. From time to time they were attacked by the former holders. Unfortunately, the newcomers were not a united people. The land had been divided among the twelve tribes of Israel, as they were called, and the government by "Judges" was not calculated to produce a really national spirit. There was, however, one bond of union, namely the worship of Jehovah, the "God of Abraham, of Isaac, and of Jacob."

The Hebrews were not a warlike people; consequently they fared somewhat unfortunately against the Philistines, and other nations of Canaan. This experience gradually developed in them a stronger sense of unity; and, about 1050 B.C., they reluctantly submitted to the election of a king capable of leading them in battle. Their choice fell upon Saul (1050-1016 B.C.) of the tribe of Benjamin. Under him, the attacks of the Philistines were successfully resisted.

Saul was succeeded by his son-in-law, David (1016-975 B.C.). David was not only a warrior, but a poet. Many of the Psalms are attributed to him, and others to his influence. Under him the Hebrews became a conquering people. Unlike Saul, who had preferred to remain a tent-dweller, David made Jerusalem the national capital, where he resided in a kingly fortress.

The third and greatest king was Solomon (975-935 B.C.), the son of David. But Solomon was not the renowned warrior his father had been. He delighted in luxury and display. He encouraged art, learning, and commerce. He was responsible for the building and adorning of the great Temple at Jerusalem, planned by his father, David. But he was so wise that "the wisdom

of Solomon " has become proverbial. His marriage to the Pharaoh's daughter was an important feature of his alliance with Egypt. He had also secured the assistance



The Jaffa Gate, Jerusalem; one of the gateways in the rebuilt wall.

of Hiram, King of Tyre, who supplied both timber and craftsmen for the building of the Temple at Jerusalem.

But the rule of Solomon did not produce a contented nation. National expenditure was enormous. The country groaned under the burden of taxation. Discontent increased; and, shortly after the death of Solomon, the northern tribes revolted.

Israel and Judah.

Solomon was succeeded by his son, Rehoboam. It was during the reign of this weak king that the ten northern tribes revolted and set up a rival kingdom. Thus Palestine became divided into two separate kingdoms—Israel and Judah.

For more than two centuries, Israel survived as a separate kingdom, with Samaria as its capital. Then, in 722 B.C., it was overwhelmed by the Assyrians under Sargon II. Many of the Hebrew captives were carried away into Assyria, where they ended their days in slavery.

The kingdom of Judah, with Jerusalem as its capital, survived until 586 B.C. We have already seen (in Chapter VIII) that Nebuchadnezzar destroyed Jerusalem, and carried away its defenders into captivity; also (in Chapter X) that Cyrus the Great permitted the Hebrew captives to return to Jerusalem, the first contingent of forty thousand persons leaving Babylonia about 538 B.C. The city of Jerusalem, including the Temple, was rebuilt; but the Hebrews had ceased to be a self-governing nation.

Books.

Brief History of Ancient Times, Chapter IX (Breasted); *The Enchanted Past*, Chapter VI (Hodgdon); *The Shining East*, Chapter XVIII (Burke); *The Old World Story*, Chapter VI (Hutchinson); *Ancient Man*, Chapters XII to XIV (Van Loon); *The Ancient World*, pp. 61 to 69 (Brendon); *Ancient Peoples and their Heroes*, pp. 55 to 72 (Niver); *Ancient History*, Chapter IV (Vaughan); *The Story of Mankind*, Chapter IX (Van Loon); *A Short History of the World*, Chapters XXI and XXII (Wells); *Lands and Peoples of the Bible* (Baikie); *A.L. Bright Story Reader*, No. 167, *In Eastern Lands*, Chapters V to VII; *Civilization in Palestine* (Macalister); *Heroes of the Hebrew Monarchy* (Marshall); *Psalms CXXXVII*; *Hebrew Melodies* (Byron); *1 Kings*, Chapters I, VI and VII; *Exodus*, Chapters XIII and XIV.

QUESTIONS AND EXERCISES.

1. To which race do the Hebrews belong? Name two other ancient members of the same race, who became famous in history.
2. Who was the founder of the Hebrew nation? What was the name of his native city? Explain, as fully as you can, why he left his original home.
3. What important contribution did the Hebrews make to world-progress?
4. Explain, as fully as you can, why the Hebrews wandered from place to place.
5. What obstacles did the Hebrews overcome before they became a real nation?
6. Name three important Hebrew kings, and write a few lines about each.
7. Make a summary of the Chapter in your note-book.

CHAPTER XII.

THE PHŒNICIANS.

Their Origin.

The Phœnicians were of the Semitic race, as were the Hebrews, the Babylonians, and the Assyrians. It is uncertain where they originally dwelt, although it has been asserted by some authorities that they came from the vicinity of the Persian Gulf. Nor can it be said with any degree of certainty when they first settled on the eastern shores of the Mediterranean. It is known, however, that they had already occupied that territory before the Hebrews were led out of Egypt (traditionally, in the fifteenth century B.C.).

The Country.

Phœnicia was a narrow strip of land lying between the mountains of Lebanon and the Mediterranean. It was not sufficiently extensive to support a large agricultural population. Its length probably never exceeded

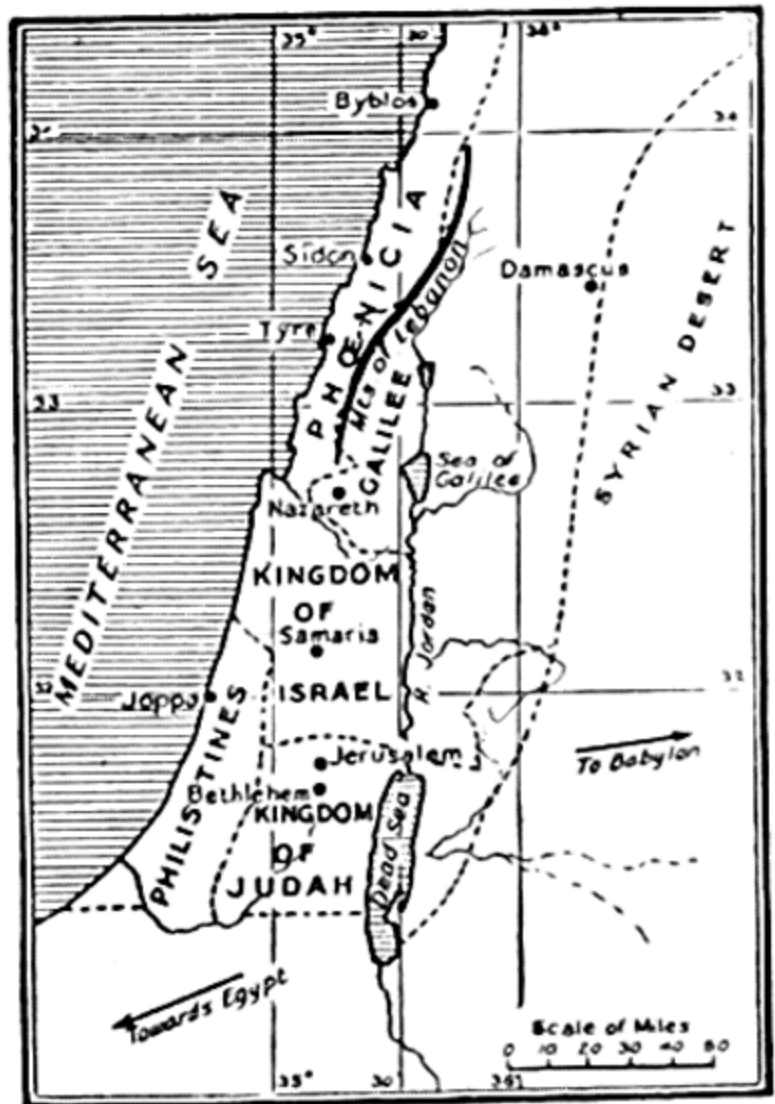
two hundred miles, while the greatest distance between the mountains and the coast was only about thirty miles.

But Phœnicia was a fruitful land. In the narrow fertile plain crops of figs, dates, almonds, and lemons were produced. And the country was famous for the "cedars of Lebanon." Let us consider briefly how the nature of the country affected the lives of the people.

Occupations.

The Phœnicians were primarily traders. But they were also craftsmen of no mean order. Home products were distributed by merchants in Egypt, Babylon, Assyria, Arabia, and Persia. As already noted, Hiram, King of Tyre, supplied Solomon with cedarwood and other materials for the building of the Temple at Jerusalem (in the tenth century B.C.). Phœnician craftsmen also assisted in the erection of that famous edifice, for they were skilled in all branches of metal-work, glass-making, and ornamental designing in various materials.

Fabrics of wool, cotton, linen and silk were also manufactured by these clever people. These goods were renowned for their specially fine colours, the dye for



Palestine and Phœnicia.



LEBANON.

which was made from the fluid secreted by the murex, a shellfish discovered along the Mediterranean coast. The rich cloth of splendid purple hue, called Tyrian purple, was coveted by Eastern monarchs and their wealthy subjects ; and purple has been regarded, through succeeding ages, as a royal or imperial colour.

But the Phœnicians were not content to trade only overland. They were also famed as navigators. No part of the Mediterranean was unknown to them. Their ships, though small, were well built and equipped, so that they even ventured into the Atlantic, and sailed along the western shores of both Africa and Europe. It used to be believed that they even reached the southern shore of Britain, and did a good trade with our ancient forefathers ; but the belief is now considered a very doubtful one.

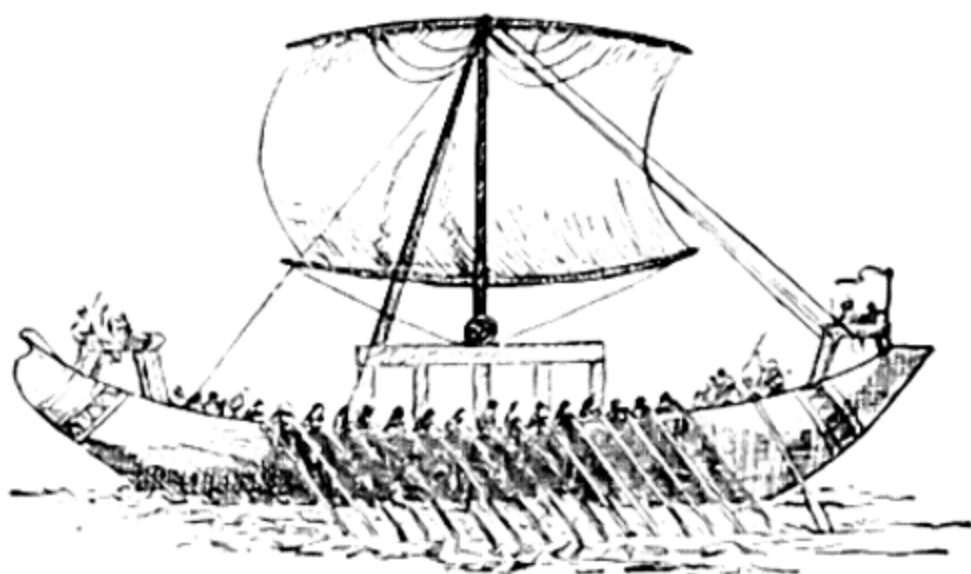
Colonies.

In their trading operations the Phœnicians were very thorough. They disposed of their own wares, and took in exchange the goods of their customers. Money was little used in those days ; hence barter was the usual practice.

As already noted, Phœnician sailors did not confine their attention to the Mediterranean. But trading operations so extensive were not easy to accomplish in the slow-going ships of those days. It was not convenient for them to return frequently to the home ports. Consequently, trading-stations were established wherever possible ; and in due course, both the northern and southern shores of the Mediterranean were dotted with Phœnician settlements.

But these industrious folk were not always satisfied to establish depots, docks, and factories. In some cases

they completely subdued the original inhabitants of the area, built towns, and planted colonies. Among the chief of such were Carthage in North Africa, Gades (now known as Cadiz) in Spain, and Palermo in Sicily.



A Phœnician Ship.

Phœnicia and her Neighbours.

So small a country as Phœnicia could not hope to cope successfully in warfare with the Great Powers that sprang up around her as century succeeded century. The Phœnicians were not a military people, although they could fight with great courage, when occasion demanded. Their chief cities, Tyre and Sidon, were built on rocky islets, and were, therefore, well placed for both defence and commerce.

An example of Phœnician courage is furnished by the experience of Nebuchadnezzar, who laid siege to Tyre. For thirteen years (586–573 B.C.) the Babylonian monarch persevered in the attempt to reduce the city—at the end of which period Tyre submitted, and sustained no further damage.

But the general aim of the Phœnicians was to live at peace, in order that their commercial enterprises might not be curtailed. It happened, therefore, that they fre-

quently submitted to their powerful aggressors, and willingly paid the tribute imposed. Thus they were enabled to continue their trading operations, as a result of which they grew rich.

From time to time, Phœnicia thus paid tribute to Egypt, Assyria, Babylonia, Persia, Greece, and Rome. In the first century B.C., she became a Roman province, and the Phœnicians then ceased to be a people with a separate history. But Tyre and Sidon continued to flourish as trading centres for many years afterwards.

Our Debt to the Phœnicians.

In the course of their commerce, the Phœnicians conveyed to the western world, some, at any rate, of the culture of the East. Through them, the peoples of Europe acquired some knowledge of shipbuilding, navigation, astronomy, and weights and measures. To them, too, Europe owes the introduction of the art of writing.

It is thought that the Phœnicians were the first to depart from the clumsy methods of writing used by the Egyptians and Babylonians. Pictorial and cuneiform characters were not convenient for the speedy marking of merchandise. A simplified form of the Egyptian alphabet was, therefore, adopted by the Phœnicians. This was introduced by them into Greece, where it was further improved.

Thus, although the Phœnicians never set up a great empire as did the Egyptians, Babylonians, Assyrians, and Persians, they exerted tremendous influence over the march of civilization.

Books.

The Shining East, Chapters XIX and XX (Burke); *Ancient Man*, Chapters XV to XVII (Van Loon); *The Ancient World*, pp. 56 to 61 (Brendon); *Ancient Peoples and their Heroes*, pp. 52 to 54 (Niver);

The Story of Mankind, Chapter X (Van Loon); *A Short History of the World*, Chapter XVII (Wells); *Old Time Stories*, Part I, pp. 32 to 35 (Caton); *Ancient History*, Chapter VIII (Nixon and Steel); *Outline History of the World*, Chapter VII (Davies).

QUESTIONS AND EXERCISES.

1. Describe, as accurately as you can, the position of Phœnicia. Draw a sketch map to show the relative position of neighbouring countries.
2. Describe, briefly, the chief occupations of the Phœnicians.
3. What circumstances led the Phœnicians to establish colonies? Where were these colonies? Name the most famous of them.
4. How do you account for the fact that the small state of Phœnicia was not merged into the powerful Assyrian and Babylonian Empire?
5. What contributions to human development were made by the Phœnicians?
6. Name the two chief towns of Phœnicia, and recount any historical incident connected with one of them.
7. Summarize this Chapter in your note-book.

PART V.—GREECE.

CHAPTER XIII.

THE RISE OF GREECE.

The Civilization of Crete.

Between Asia Minor and Greece stretches the Ægean Sea, a sea dotted with numerous islands. To the south of Greece lies the island of Crete. These islands formed suitable bridges, as it were, across which the civilizations of Egypt and Mesopotamia passed into the then uncivilized Europe.

Long before the Phœnicians had become renowned as Mediterranean traders, the Ægean peoples had established settlements on both islands and mainlands. At Troy in Asia Minor, at Mycenæ on the mainland of

Greece (to the south of Corinth), and at Cnossus in Crete, famous cities had sprung up.

As early as 3000 B.C., Cnossus was trading with Egypt, and was rapidly adopting her civilization. By 2000 B.C., that is about the time of Khammurabi of Babylon, the Cretans had become a highly cultured people. In the magnificent palace at Cnossus, the Cretan monarch and his nobles lived in great splendour.

It has been pointed out (in Chapter III) that Egyptian monarchs were entitled "Pharaoh." In a similar way, Cretan kings were called "Minos." For this reason, the Cretan civilization is frequently referred to as the "Minoan Civilization"; and, by the sixteenth century B.C. (1600-1501) it was at its zenith.

For centuries evidence of the civilization of the Ægean peoples lay hidden; but excavations carried out during the nineteenth century revealed much that was interesting and valuable at Troy, Mycenæ, and other places. In the early years of the present century the work of Sir Arthur Evans in the island of Crete met with distinguished success. Then it was that the character of the latest palace of Cnossus was made known to the modern world.

It must not be thought that the palace of the Cretan kings was merely one huge building. It was, in fact, a cluster of buildings so compact and extensive as to justify the term "town." Colonnaded halls, wide stairways, terraces, galleries, open areas, all testify to the grandeur of Minoan rulers and the skill of their craftsmen. Bathrooms, supplied with running water and other sanitary conveniences, together with an excellent system of drainage, prove that the Cretans had reached a high degree of civilization.

Abundant evidence of Cretan art was also forthcoming. Wall frescoes, gold and other metal work,

beautiful pottery, sculpture, jewellery, and inlaid work testify to the artistic skill of these early Mediterranean people. Specimens of their weapons, armour and chariots were also found.

But Cretan palaces were not fortified castles. Minoan kings relied rather upon their ships for defence, and hence they have been described as the "Sea Kings of Crete." Their sway over the Mediterranean was, however, challenged from time to time. And, about 1350 B.C., the great palace at Cnossus was destroyed.

The Coming of the Greeks.

The people of ancient Greece were of a mixed race which, between 2000 and 1000 B.C., had gradually entered and taken possession of the Greek peninsula, the Ægean islands, and the coast of Asia Minor. They called themselves Hellenes, and their country Hellas. The name "Greeks" was applied to them by the Romans at a later stage of their history.

From the region of the Danube came big, fair-haired northerners, known as Achæans. They did not arrive in one vast horde ; but, by degrees, they penetrated into southern Greece. There they came in contact with the native, dark-haired southerners whose civilization they gradually adopted. The newcomers made themselves masters of the southern portion of Greece and of many of the islands in the Ægean.

About two centuries later (1300 B.C.), kindred tribes from the north began to settle in Greece—the Dorians and the Æolians. These, like the Achæans, adopted the culture of the southerners. By degrees, the rude invaders and the original inhabitants of the peninsula intermarried. Thus the energy and courage of the north mingled with the artistic culture of the south. And the

result was the wonderful race of people known as Greeks—a race that has left its mark upon the world for all time.



Greece, in the fifth century B.C.

City-States.

Look at the map of Greece. The country is small, but it has a very long coastline. No part of it is far distant from the sea. It is also divided by ranges of mountains. The south of Greece consists of little plains and valleys shut off from neighbouring valleys by ranges of rugged mountains.

In the numerous valleys the invading tribes settled, each forming a little independent community. Tribal leaders came to be regarded as kings. Custom was the only law in those early days. In course of time the group of villages occupying the same valley grew together and formed a city. Thus there arose a number of city-states, each of which was free and independent.

But although each city-state had its own separate

government, there were certain ties which bound all Greeks together. There were similar customs, a common language, identical religious beliefs, and the same unbounded interest in the national games. Of these we shall learn more in a later chapter.

Remember, however, that there never was in Greek history a really united Greek nation under the sway of any one monarch or government.

Prominent City-States.

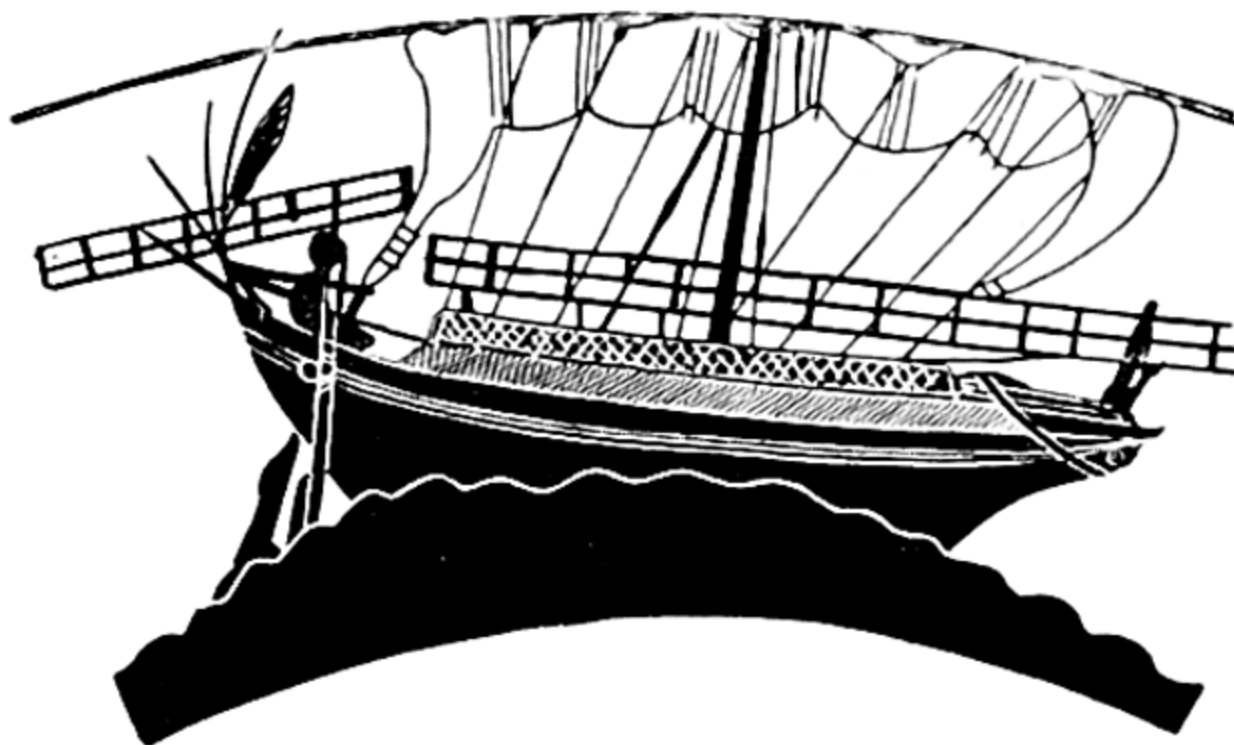
The numerous city-states of Greece did not long remain in a condition of equality. Some were more ambitious than others; consequently, the weaker were overcome by the stronger. Thus it happened that four unions of city-states came into existence, namely, Argos, Thebes, Sparta, and Athens. Of these, Sparta and Athens were the most prominent; and we shall read more of their share in the history of Greece.

As already noted, the Greeks never united to form one great nation. They were a quarrelsome people, and the city-states were jealous of one another. There was discord even within the individual city-states. This was due to the growing power of the nobles, who sought to supplant the authority of the petty kings. In this they at last succeeded; so that from about 700 B.C. the government fell into their hands. This seventh century is, therefore, regarded in Greek history as the Age of the Nobles.

Greek Colonies.

We saw in Chapter XII that the Phœnicians paid tribute, from time to time, to the Egyptians, Assyrians, Babylonians, Persians, Greeks and Romans. It was during the Age of the Nobles that the Greeks became serious rivals of the Phœnicians.

During the sixth and seventh centuries B.C., many of the poorer Greeks fled from the oppression of their home government. Although they were not at first fond of the sea, they took to it bravely, and established colonies along the coasts of the Mediterranean and Black Seas.



An Early Greek Merchant-ship; drawn from a cup in the British Museum.

By courtesy of the Trustees.

The illustration, from a painting on a cup, shows what a Greek merchant ship was like about 500 B.C. Note carefully that the vessel has no rowers. It is dependent on its sail. At the stern sits the steersman with two steering-oars. For what purpose, do you suppose, the ship carries the ladder?

Wherever they went, Greek colonists still proudly regarded themselves as Hellenes, the descendants of Hellen. All peoples not of Greek blood were described by them as barbarians. The Greeks displayed remarkable energy and perseverance; and, in due course, they succeeded in depriving the Phœnicians of their monopoly in commerce.

Books.

Brief History of Ancient Times, Chapters X and XI (Breasted); *The Enchanted Past*, Chapter VII (Hodgdon); *Story of Mankind*, Chapters XII to XVII (Van Loon); *The Ancient World*, pp. 85 to 112 (Brendon); *Ancient Peoples and their Heroes*, pp. 79 to 98 (Niver); *Short History of the World*, Chapter XXIII (Wells); *Old Time Stories*, pp. 35 to 60 (Caton); *Ancient History*, Chapters XV and XXIV (Nixon and Steel); *Outline History of the World*, Chapters VIII and IX (Davies); *Outlines of Ancient History*, Chapter V (Vaughan); *Introduction to World History*, Chapter III (Keatinge); *Ancient History*, Chapter VII (Newman); *Ancient Crete* (Mackenzie); *The Sea-Kings of Crete* (Baikie); *Stories of the Ancient Greeks* (Shaw); *Discoveries in Crete* (Burrows); *The Story of Greece* (Macgregor); *The Children's Homer* (Colum); *Birth of the Gods* (Merekowski).

QUESTIONS AND EXERCISES.

1. How did the position of Crete affect the march of civilization westward?
2. How were the Kings of Crete described? Why? What general title was applied to all of them?
3. Give some account of the investigations recently carried out in Crete, and explain how the results are likely to benefit mankind.
4. Where did the Greeks originate? How did they describe themselves?
5. Explain, as fully as you can, why Greece never became united under one king.
6. What led to the founding of Greek colonies? Compare the Greeks with the Phœnicians as sailors.
7. Summarize the Chapter in your note-book.

CHAPTER XIV.

THE AGE OF THE TYRANTS.

(*Sixth Century B.C.*)

Meaning of "Tyrant."

To modern ears, the word "tyrant" has an unpleasant sound. But to the Greeks it simply meant government by one man who was king in all but name. Such a government was not necessarily harsh; in fact, it was, in many cases, highly beneficial.

The rule of the nobles in the seventh century B.C., already referred to, had not proved satisfactory either to the lower classes, or to the wealthy middle classes. Aristocratic rule had become oppressive. Popular leaders, therefore, urged the people to revolt. Thus, in one city-state after another, the aristocratic ruler was driven from power; and, as a rule, the leader of the revolt became the "tyrant."

In most cases, the tyrant was himself a noble who championed the popular cause in opposition to the aristocratic party. But it was necessary that he should retain the goodwill of the populace. For this reason, many improvements were made in the government of city-states during the Age of the Tyrants. It must not be thought, however, that every city-state in Greece was ruled by a tyrant during the sixth century B.C.

Sparta, the Soldier-State.

The city-states of ancient Greece numbered about one hundred and fifty. Of these, Sparta was the only one that never came under the rule of a tyrant. During the whole of her history she retained the old custom of kingship. She was, in fact, ruled by two kings jointly.

Sparta was situated in the south of the Peloponnesus, or southern peninsula of Greece (the modern Morea). The city consisted of a cluster of open villages, that is, villages without fortifications. In the

midst of a fertile valley the Spartans dwelt, surrounded by enslaved people about fifteen times as numerous as themselves. They were, accordingly, always under arms in readiness for self-defence. Every citizen was a soldier. Sparta was, indeed, a military state.

The training of Spartan youths was extremely severe. Delicate infants of both sexes were cast out of the city and left to die from exposure. Those deemed strong enough to be reared remained with their parents until they were seven years of age. The boys were then sent to the large camps where, scantily clothed and meagrely fed, they underwent that rigorous military training for which



A Greek Soldier, from a cast from a bronze Statuette.

By courtesy of the British Museum.

Sparta was famous. From time to time, the boys were publicly flogged in order to accustom them to bear pain without flinching.

It is not surprising that, under such a system, Spartan soldiers were the finest in Greece. Every Spartan preferred death to defeat. But the system was not conducive to the growth of those refinements of life which distinguished the Greek peoples as a whole. In the world of

literature, art, and science, Sparta had no place. No public buildings, no sculptured monuments, adorned her straggling streets. To the end she remained a huge military camp.



A Greek Lady's Tunic.

By courtesy of the British Museum.

The Spartan system of government is said to have been devised by Lycurgus who lived about 850 B.C. It is true that Lycurgus was a wise lawgiver; but it is probable that the legal system of Sparta developed gradually. The two kings who reigned jointly, assisted by a council of elders, succeeded in maintaining the aristocratic rule which other Greek city-states had overthrown.

Athens in the Sixth Century B.C.

Athens, unlike Sparta, wearied of the rule of kings, and became subject to "tyrants." In every other respect also, the Athenians presented a striking contrast to the people of Sparta. The cultivation of literature, art, and science was encouraged; and many specimens of Greek

pottery testify to the skill of the Athenian craftsmen during this period.

The government of Athens also differed widely from that of Sparta. At the beginning of the sixth century, her laws were harsh. But in 594 B.C., the good and wise Solon became lawgiver. Under his code of laws, the humblest citizen was assured of receiving justice in any dispute that might arise. Every citizen was also given the right to vote in the Assembly of the people.

But Solon's system left the real power of government in the hands of the wealthy nobles. He divided the citizens into four classes according to their wealth. And only the wealthy nobles were entitled to hold the highest offices in the state.

The first tyrant to rule over Athens was Pisistratus, a general of noble rank. In 561 B.C. he made himself master of Athens ; and, although he was twice expelled, he returned and continued in power until his death in 527 B.C. Although autocratic, he governed exceedingly well. Public buildings, art, literature, and the construction of roads and aqueducts received his attention ; and he is also credited with having established the first public library in Athens.

Government by tyrants lasted in Athens for two generations only. Pisistratus was succeeded by his two sons who, however, ruled for but a few years. One was killed, and the other sought safety in flight. Thus, in 511 B.C., the rule of tyrants over Athens ended.

A new form of government was next introduced. This aimed at placing the power in the hands of the citizens as a body ; in other words, it was a democratic type of government. The chief credit for the innovation was due to a nobleman named Clisthenes.

Clisthenes caused a law to be passed which gave the

people power to get rid of any prominent citizen who was seeking to make himself a tyrant. The wishes of the people in the matter were made known by means of a peculiar system of voting. Once a year, every citizen might write upon a piece of broken pot the name of any man he considered dangerous to the state. This piece was then placed in the voting urn. If it was found that at least six thousand citizens had voted against any individual, that person was banished for ten years.



An inscribed Potsherd.
British Museum.

This method of banishment by popular vote was termed "ostracism," i.e. vote by potsherd, or fragment of earthenware (*ostrakon* being the ancient Greek word for such a fragment).

The illustration shows a potsherd bearing the name of Themistocles, who was ostracized in 471 B.C., and died in exile. Themistocles was the founder of Athenian sea-power.

Books.

Brief History of Ancient Times, Chapter XII (Breasted); *The Violet Crown and the Seven Hills*, Chapters I to VI (Burke); *A.L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapter III; *Peeps at Ancient Greece* (Baikie); *Stories of the Ancient Greeks* (Shaw); *Black Sparta* (Naomi Mitchison); *Guides to Greek and Roman Life, and Greek and Roman Antiquities* (British Museum).

QUESTIONS AND EXERCISES.

1. What is the meaning of the word "tyrant" as used in ancient Greek history?
2. Write a brief account of the "Soldier-State of Greece," explaining why it was so called.
3. Compare a Spartan mother with an English mother of the twentieth century. Show clearly how "Mother-love" in each case was demonstrated.

4. Write a short account of Solon, and show how he attempted to benefit Athens.
5. When and where did democratic government first arise?
6. Summarize the Chapter in your note-book.

CHAPTER XV.

THE STRUGGLE WITH PERSIA.

Cause of the Trouble.

We have already seen (in Chapter X) that the power of the Persians, under their great King Cyrus, extended into Asia Minor. In the same chapter we read that, in 521 B.C., Darius the Great came to the Persian throne. Darius, although a just and kind ruler, gave subject peoples no voice in the government of the Empire.

Now it happened that a number of Greek colonies had been established in Asia Minor. These freedom-loving Greeks were unwilling to submit to the autocratic rule of the Persian monarch. They revolted openly, and sought the assistance of the Athenians. The prosperous city of Sardis was destroyed by them, before they were crushed by Persian hosts.

King Darius resolved to wreak vengeance on the Athenians. He sent messengers to Sparta and Athens to demand their submission. But the Persian messengers were scornfully rejected by the Greeks. The Persian monarch then prepared to invade Greece.

Battle of Marathon (490 B.C.).

In the summer of 490 B.C., the Persian armada arrived at the Bay of Marathon, about twenty miles north-east of Athens. There they landed, a terrifying host of about a hundred thousand men. The Athenian army was under ten thousand strong; on their way to

the battlefield, they were joined by a thousand from the allied city of Plataea, which lay to the north-west of Athens.

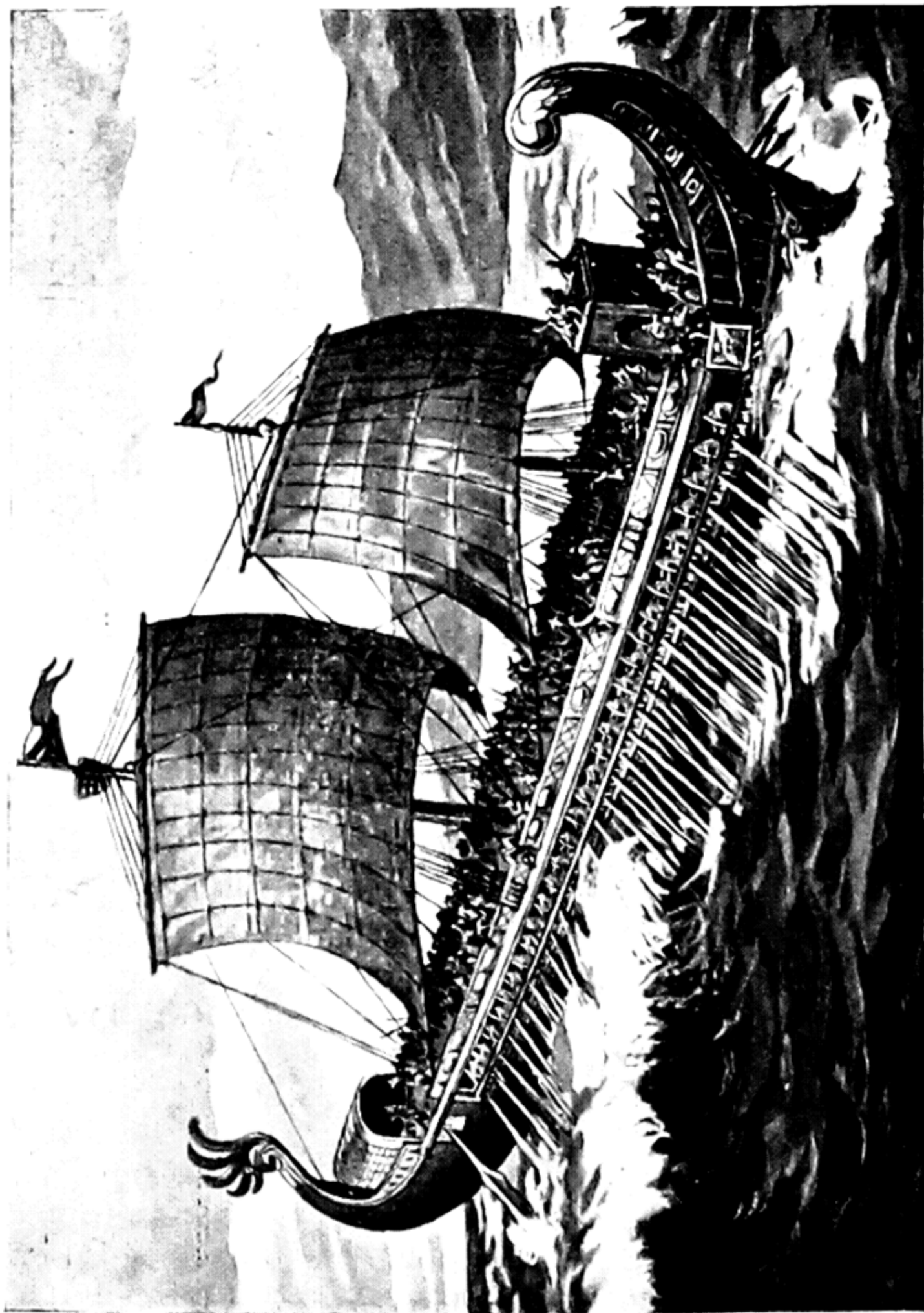
When the Athenians, assembled on the slopes, viewed the Persian hordes on the plain below, they realized that their task was indeed difficult. They, therefore, resolved to send to Sparta for aid. And their most famous runner, Phidippides, accomplished the journey of about a hundred and fifty miles in less than forty-eight hours. But the effort was made in vain.

The Spartans were superstitious. They were willing to assist the Athenians ; but they replied that they could not go out to battle before the moon was at the full. Thus the Athenians and their Plataean allies were left to face the might of Persia alone. And they were victorious. The Persian army was driven, with great slaughter, to the sea ; and the remnant of the once proud army sailed home in disgrace.

Marathon is regarded as one of the world's decisive battles. By their victory, the Greeks saved Europe from the tyranny of the East. If the Persians had won, the freedom and culture of Greece would probably have been lost to the peoples of Western Europe. Marathon was, indeed, a struggle between East and West ; and the West was victorious.

Themistocles.

A prominent Athenian in the struggle between Greece and Persia was the statesman and commander named Themistocles. Although the battle of Marathon had been won, the Greeks believed that the Persians would return to the attack ; and it was necessary to be prepared. But opinion was divided as to the best means of defence. Some thought an improved army would afford the best



A GREEK TRIREME.

protection. But this famous statesman urged the creation of a powerful fleet in order to defeat the Persians at sea. After considerable deliberation, the Greeks adopted the proposal of Themistocles.

By 480 B.C., the Athenians had prepared a new and larger fleet numbering about two hundred vessels. The old-fashioned ships, driven by fifty oars, were replaced by vessels worked by thrice the number of rowers. These were called *triremes* (*tri-*, prefix meaning "three ;" Latin *remus*, oar), because the oars were arranged in three tiers.

As we shall see later, the foresight of Themistocles met with its due reward.

Xerxes the Persian.

Darius the Great died five years after the battle of Marathon. He was succeeded on the Persian throne by his son, Xerxes, who was equally eager to crush the Greeks.

Xerxes caused a bridge of boats to be constructed across the Hellespont, as the Dardanelles Strait was then called. His troops were thus enabled to pass from Asia Minor into Europe without the risks of storms at sea. Seated on a great marble throne, Xerxes watched his army file into Europe (480 B.C.).

In the meantime, the Athenian fleet was guarding the coasts of Greece. A land force, under Leonidas, King of Sparta, was to give battle to the Persian army.

Without encountering opposition, the Persian forces marched through Thrace and Macedonia into Thessaly. Leonidas had taken up his position at Thermopylæ, where there was a narrow pass between the rugged mountains and the sea. From this stronghold, the Persians failed to dislodge them. But a Greek traitor disclosed to

Xerxes a mountain path by which a picked body of Persians arrived at a point behind the Spartans. Leonidas and his force were thus attacked in both rear and front. The three hundred under Leonidas were slain to a man, for a Spartan never surrendered.

Athens Destroyed (480 B.C.).

After the disaster at Thermopylæ, the road to Athens lay open to the invading Persians. The Greeks resolved to leave the city to its fate and rely upon their fleet. Women and children were, therefore, transported in triremes to various places of safety, chiefly to Salamis, a little island off the west coast of Attica, the state of which Athens was the capital.

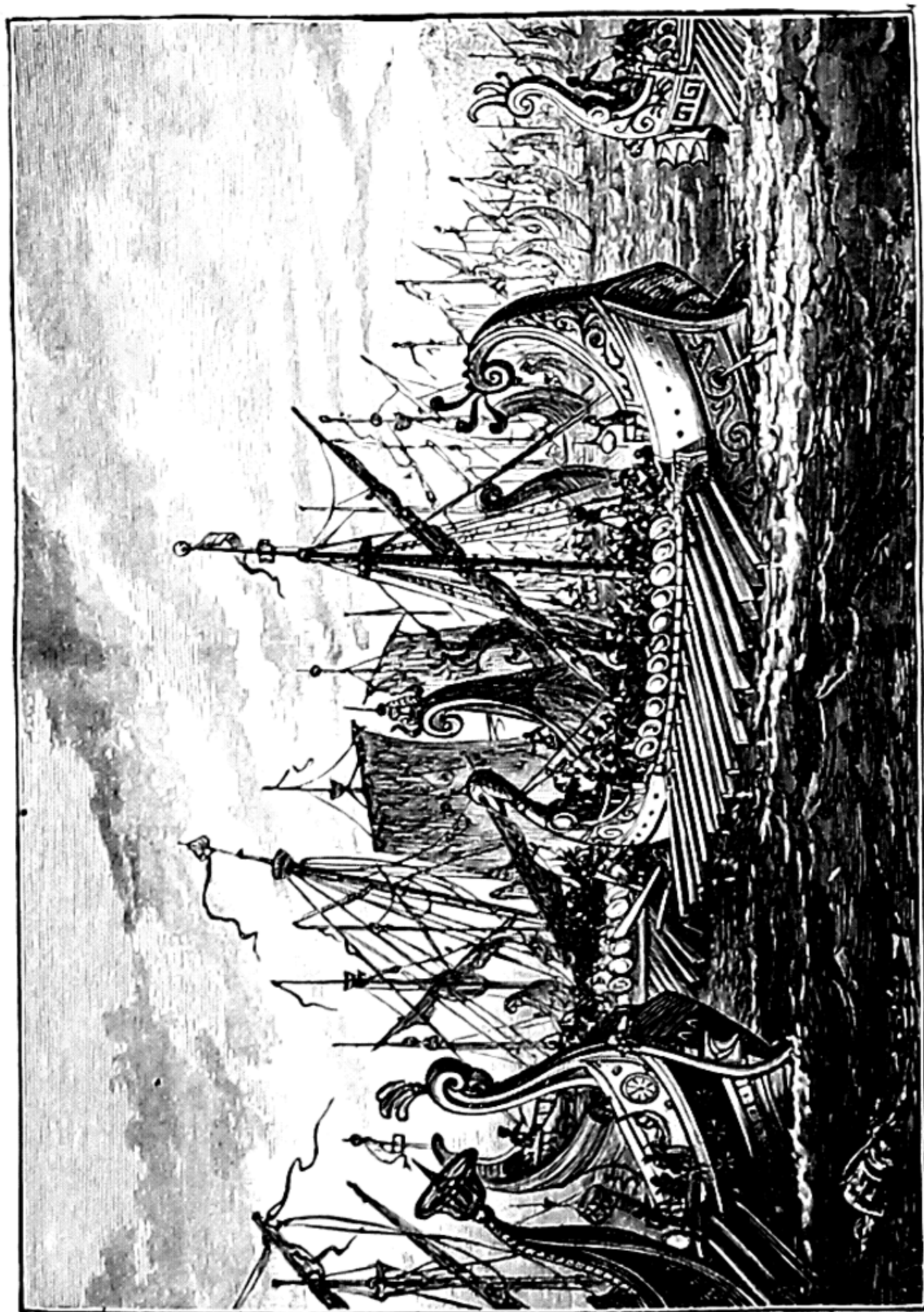
When the Persian forces entered Athens, they found the city deserted, except for a small garrison which was captured and slain. Athens was completely destroyed by the army of Xerxes ; and the remains of its temples and public buildings lay buried for centuries.

Battle of Salamis (480 B.C.).

In the meantime, the Athenian fleet had assembled in the narrow strait that separated the island of Salamis from the mainland. The Persian ships, vastly superior in number and size, blocked each end of the strait, so that a fight was inevitable.

But their very number was a hindrance to the Persians. The battle raged all day, and the superior seamanship of the Greeks prevailed. Two hundred vessels of the Persians were sunk ; and, under cover of darkness, the remainder withdrew.

Seated on a splendid throne, overlooking the bay, Xerxes watched the defeat and destruction of his fleet. Fearing that his retreat by way of the Hellespont might



THE BATTLE OF SALAMIS.

be cut off by the Athenian navy, the Persian monarch then decided to retreat to Asia by the way he had come.

Xerxes left a powerful army in Greece. In the following year (479 B.C.), however, this was defeated by a combined force of Spartans and Athenians, near Plataea, the city already mentioned in connection with Marathon. Thus did the West triumph over the East, and Europe was saved from Oriental domination.

Books.

Brief History of Ancient Times, Chapter XII, pp. 182 to 187 (Breasted); *Story of Mankind*, Chapter XVIII (Van Loon); *The Ancient World*, pp. 112 to 131 (Brendon); *Ancient Peoples and their Heroes*, pp. 98 to 106 (Niver); *Short History of the World*, Chapter XXIV (Wells); *Ancient History*, Chapters XXV and XXVI (Nixon and Steel); *Outlines of Ancient History*, Chapter VI (Vaughan); *Ancient History*, Chapter VIII (Newman); *The Violet Crown and the Seven Hills*, Chapters VII and VIII (Burke); *A. L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapters V and VI; *Stories of the Ancient Greeks* (Shaw); *The Moon Endureth* (Buchan).

QUESTIONS AND EXERCISES.

1. Enumerate the causes that led to the struggle between Greece and Persia.
2. The Battle of Marathon was one of the decisive battles of the world. Explain this statement.
3. Who was Themistocles? What advice did he offer the Athenians, and with what result?
4. Write a short account of Xerxes, with special reference to his relations with the Greeks.
5. Compare the Battle of Salamis with that of Trafalgar.
6. Summarize the Chapter in your note-book.

CHAPTER XVI.

THE GLORY OF ATHENS.

Athens Rebuilt (479 B.C.).

After the defeat and flight of the Persian forces, the Athenians returned to their ruined city. They immediately set about the task of rebuilding. But they did not raise the city-walls on the former foundations. Acting on the advice of Themistocles, the men of Athens enclosed a more extensive area. This course, however, roused the suspicions and protests of Sparta, Corinth, and other Greek states.

Piræus, the Athenian seaport, was also surrounded by strong walls. Commerce increased rapidly, and the maritime supremacy of Athens was firmly established.

The Delian League.

Although Persia had been defeated, she was still a source of danger to many Greek cities in Asia Minor and the Ægean islands. The majority of these cities, accordingly, entered into a league, with Athens as leader.

Each city was required to contribute towards the common defence. The more powerful members furnished ships; the weaker ones contributed money, which was deposited in the temple of Apollo, on the island of Delos. Representatives of member-states also met at Delos, from time to time, to discuss matters of common interest. The confederacy thus became known as the Delian League.

Athens, as head of the Delian League, took the lead in Greece for the first time. She ruled with a high hand, and subsequently transferred the treasury from Delos to Athens. She also ceased to convene meetings of the

League, and thus assumed supreme control. This period, the latter half of the fifth century B.C., is known as the Period of the Athenian Empire—an empire which



Pericles, from the bust in the British Museum.

By courtesy of the Trustees.

included more than two hundred and fifty separate Greek city-states.

The Age of Pericles (460–429 B.C.).

Pericles was the most famous of Athenian statesmen. Although of noble birth, he adopted the people's cause.

At the early age of thirty-five he became the leader in Athenian life ; and, for more than thirty years, he continued to direct the thoughts and actions of the citizens of Athens.

It was the aim of Pericles to make Athens the mistress of the Greek world. He it was, as head of the Delian League, who caused the tribute paid by member-states to be lodged at Athens instead of at Delos, as formerly had been the practice. Under his guidance, Athens and Piræus were united by "Long Walls." Thus it became well-nigh impossible for an enemy to cut off the city from her fleet, and so prevent the landing of supplies.

Pericles resolved to make Athens the most beautiful and attractive city in the world. In this he was successful ; for Athens, at that period, could boast of many men of genius—sculptors, architects, dramatists, historians, and philosophers.

Phidias was the greatest of sculptors. His masterpiece was a colossal statue of Athena Parthenos, that is, Athena the Maiden. The statue was of wood, overlaid with ivory and gold, and was about forty feet in height. It was erected in the Parthenon, the great marble temple in the Acropolis of Athens.

The Acropolis (i.e. upper city, or citadel), a flat-topped rock about two hundred feet above the level of the plain, was the most famous part of Athens. Its temples had been destroyed by the Persians, but, by command of Pericles, there arose buildings still more imposing.

Of all Greek structures, the Parthenon, or Temple of the Maiden (i.e. Athena, the guardian goddess of Athens and Attica), was the most famous ; it was begun about 443 B.C. under Pericles, and was finished and dedicated in 438 B.C. As is evident from the illustration, the

Parthenon is now in ruins. It was destroyed (A.D. 1687) during a war between the Turks and the Venetians.



The Parthenon, east end.

Some of the sculptures which had escaped complete destruction were removed to England in the early years of the nineteenth century, by agents of the seventh Earl of Elgin. He sold them to the British Government in 1816; and, under the name of the "Elgin Marbles,"

they were deposited in the British Museum, where they are still to be seen.

But the Parthenon was not the only feature of the Acropolis. To the extreme west was the Temple of Victory. Other buildings were also begun, but not finished during the Age of Pericles.



A Procession of Cavalry—a part of the North Frieze of the Parthenon
By courtesy of the British Museum.

Another sculptor worthy of special mention was Myron, who lived during the fifth century B.C. His most famous work was a bronze statue of the Discobolus or Disc-Thrower, a marble copy of which is in the British Museum. Look at the illustration, and note how life-like the figure is, and free from the stiffness of limbs so noticeable in Egyptian and Assyrian art.

Slavery in Greece.

In Chapter XIV we have read that every citizen of Athens was permitted to vote in the Assembly of the people, that is, to take a share in the government of the State. This form of government is known as "democracy" (i.e. government by the people, Greek *demos*). No

Athenian, however busy he might be, was permitted to shirk the important duty of voting. Thus every citizen was trained to be self-reliant.



The Disc-Thrower.

By courtesy of the British Museum.

The meeting-place of the Assembly was an open space called the Pnyx, cut out in semi-circular form on a hillside a little to the west of the Acropolis. It was, in fact, a kind of open-air House of Commons. There the assembled freemen sat on the ground to listen to the speeches of the leaders—the great orators of the day. There, too, they recorded their votes.

How, then, was the ordinary work of the city and the home carried on? Such duties were performed by slaves who outnumbered the freemen. The descendants of

Athenian citizens were themselves freemen. Many “foreigners” were also resident in Athens. These, although not slaves, were not regarded as freemen. They were described simply as “barbarians” (i.e. non-Greek), or “foreigners;” and they had no voice in the government.

Work of every kind was performed by slaves. Some were engaged in agriculture; some in commerce; some in professional duties; some in domestic work.

It must not be thought, however, that slavery in Greece resembled negro slavery in America in the eighteenth or nineteenth century. Slaves were treated with much consideration by the Greeks. It frequently happened that a slave in the city of Athens was more prosperous than the poorer class of freemen in the surrounding rural area. As we shall read later, the Roman slave was in a much worse position.

Athenian Home-Life.

We have already read that under Pericles Athens became the most beautiful of all Greek cities. Magnificent temples, statues, and other works of art adorned the city.

But the Athenian dwelling was a most simple structure, entirely devoid of beauty. To the street it presented a wall, usually of sun-dried brick, with a door and few or no windows. Within, was a courtyard, around which were built the kitchen, the dining-room, and sleeping quarters. There were no drains, no chimneys, no comfortable furniture.

The average Greek regarded his house merely as a place where he might eat, sleep, and store his possessions. During the greater part of the year, the family would spend their waking hours in the courtyard. Their meals were simple affairs, consisting chiefly of bread, fruit, vegetables, wine, and a little meat. "Moderation" was the key-note of Greek life; and the favourite maxim of the Greeks signified, "Nothing in excess."

But as craftsmen they excelled. Their furniture, although lacking comfort, was beautiful. Specimens of Greek art are numerous. Perfectly-shaped vases were adorned with beautiful scenes depicting various features of Greek life.

The accompanying illustrations will serve a two-fold purpose. We shall learn from them something of the manner of life of the Greeks—their dress, their home amusements, their occupations. They will also convey some idea of the skill of Greek artists, whose example still exerts considerable influence over modern art.



Woman spinning Wool. The distaff with unspun wool is in the left hand; the yarn—the spun wool—is attached to the spindle suspended below.

British Museum.

Education.

Before the Age of Pericles, the usual subjects taught included reading, writing, the memorizing of passages from the old poets, music, dancing and gymnastic exercises. There were no schools to which girls might be sent. Boys were sent to the house of any citizen who was willing to earn something by teaching what he, himself, had learned in his youth. This he did without having acquired any special training in the art of teaching. The pupil was accompanied, on such

occasions, by a slave who carried the boy's books and other requisites, and was known as a "pedagogue," that is, a "boy-leader." The term is still sometimes applied to a schoolmaster, usually in a more or less humorous sense.

There were no schools maintained by the state; but the state was watchful lest anything should be taught that might prove harmful to the public weal.

During the Age of Pericles, there arose a class of

professional teachers known as Sophists (a term meaning "men of wisdom," from Greek *sophos*, wise). In addition to the usual subjects, the Sophists gave instruction in



A Greek Bride being adorned for her Marriage.

By courtesy of the British Museum.

arithmetic, geometry, and astronomy. They were particularly noted as clever teachers of the arts of oratory and



A Greek Toy Jug—two children with draw-carts,
each for holding a jug.

By courtesy of the British Museum.

argument. They strove to develop in their pupils the habit of seeking both cause and effect in everything studied. From city to city the Sophists wandered, rousing in the youth of the day a desire "to get at the root of things," and they were highly paid for the services they rendered.

The Greek Theatre.

All Greeks, and especially Athenians, were lovers of the theatre. The theatre was, in fact, of Greek origin; consequently, many words connected with it are of Greek origin—for example, *orchestra*, *scenery*, *tragedy*, *comedy*.



Two women playing at Knucklebones. The bones were thrown up into the air, and an attempt was made to catch them on the back of the hand.

By courtesy of the British Museum.

But the Greek theatre differed widely from that of modern times. People now attend the theatre in order to be amused or entertained. To the Greek, however, the play was performed to the glory of the gods, and was thus part of a great religious ceremony. On such occasions, the citizens attended in their thousands, not only for a few hours, but for three days. During the mornings they would listen intently to tragedy after tragedy; and, in the afternoons, comedies would be performed.

At the conclusion of the performance, the audiences would declare, by vote, which play they preferred. Even

during the performance they would not hesitate to express their approval or disapproval of both play and players. Thus it happened that the Greek dramatic poets were bound to give of their best; and plays were accordingly produced that will live for ever. Thus, also, the audience was trained to appreciate the expression of noble ideas.

In early days, the Greek theatre was simply a grassy, circular slope, open to the sky. On this slope the spectators sat, and in the level, circular space below, the players danced and sang and recited. At a later date, a wooden structure was erected for the actors; and, in the fourth century B.C., permanent stone seats were provided for the audience in the theatre of Dionysus at Athens.

During the Age of Pericles, the tragedies of the three greatest Greek dramatists were performed—Æschylus, Sophocles, and Euripides. Before the end of the fifth century B.C., the plays of Aristophanes, the great writer of comedies, were being produced.



Statue of Sophocles, in the British Museum.

Three Famous Greeks of the Fifth Century B.C.

(1) HERODOTUS has been well described as “the Father of History.” Although not a native of Athens, he is generally regarded as an Athenian; for a great part of his life was spent in the “glorious city,” and there he did most of his writing.

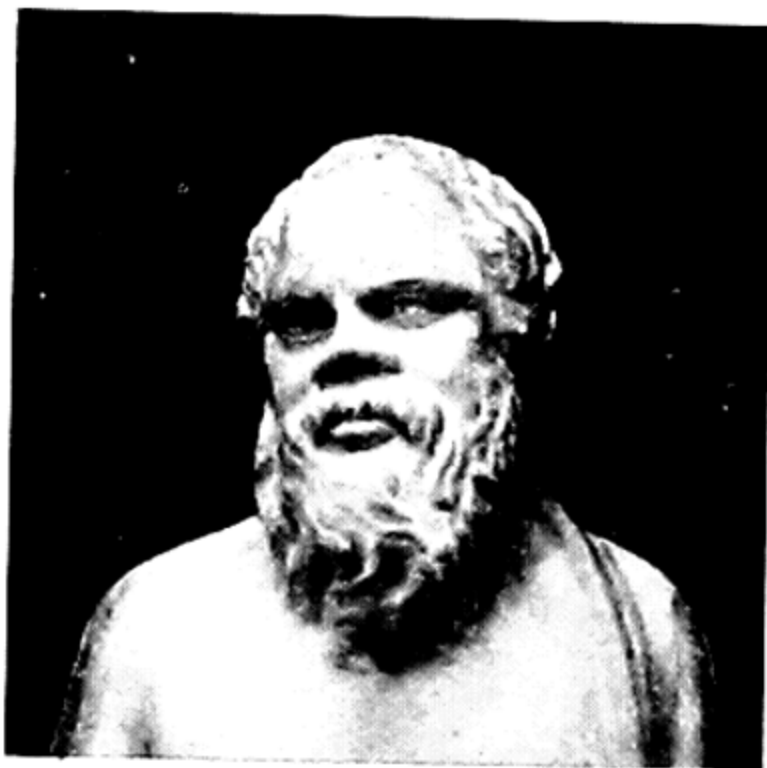
After wandering over the greater part of the then

known world, Herodotus wrote the story of mankind—the first of its kind ever attempted. But he did not confine himself to the bare facts of history; legend also figured largely in his narrative. His story, however, *does* present mankind as he observed it. Moreover, his descriptive powers were really great. He was, in fact, great in the art of telling a story.

(2) THUCYDIDES continued the task begun by Herodotus; but he confined himself to the recording of historical facts. He is the historian of the Peloponnesian War, of which we shall learn something in the next chapter.

(3) SOCRATES, “the wisest of the Greeks,” was a philosopher, that is, a lover of wisdom. He held no official position in Athens. He was neither a writer nor a lecturer. But he was the greatest of teachers. His method of teaching was to ask questions. He never told his pupils anything; but his questions led them to think and find out for themselves whatever was worth learning.

In street and market-place, Socrates engaged in conversation with all grades of society—the high-born as well as the lowly. As a result of his questions, the minds of his hearers became unsettled: they felt less sure concerning all things than they had imagined themselves to be. By such means, the great teacher led his fellow-citizens to be wiser men. But he made many enemies as well as friends.



Socrates, from a statuette in the British Museum.

At last his enemies declared that he was bringing discredit upon the gods. This was not true, for Socrates was really a religious man. But he was brought to trial, and condemned to death. As the Greek custom was, Socrates was given a cup of hemlock, a deadly poison, to drink. And thus died the wisest of all the Greeks.

But his work lived on. Plato, his famous pupil, not only taught as he taught, but wrote also. After Plato, Aristotle, another famous philosopher, carried on the good work. Thus Socrates in the fifth century B.C., and Plato and Aristotle in the succeeding century, strove to instil into the minds of their fellows a real love of wisdom.

Books.

Brief History of Ancient Times, Chapter XIII (Breasted); *Story of Mankind*, Chapter XIX (Van Loon); *The Ancient World*, pp. 132 to 147 (Brendon); *Ancient Peoples and their Heroes*, pp. 106 to 113 (Niver); *Short History of the World*, Chapter XXV (Wells); *Ancient History*, Chapter XXVII (Nixon and Steel); *Outlines of Ancient History*, Chapter VII (Vaughan); *Ancient History*, Chapters IX and X (Newman); *The Violet Crown and the Seven Hills*, Chapters IX and X (Burke); *A.L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapter VII; *Stories of the Ancient Greeks* (Shaw); *The Story of Greece* (Macgregor); *Pericles and Aspasia* (Landor); *The Street of the Flute Player* (Stacpoole).

QUESTIONS AND EXERCISES.

1. Give an account of the Delian League.
2. What do you understand by the term "Age of Pericles"?
3. Compare Greek slavery with negro slavery of the eighteenth century.
4. How far did the Greeks apply their artistic taste and skill to their home-life? Explain as fully as you can.
5. What was a pedagogue in ancient Greece? In what sense is the term "pedagogue" still used?

6. Compare the modern theatre with that of ancient Athens; and name three great Greek dramatists.
7. Write brief notes on (a) Herodotus, (b) Thucydides, (c) Socrates.
8. Summarize the Chapter in your note-book.

CHAPTER XVII.

THE DECLINE OF GREECE.

The Peloponnesian War (431-404 B.C.).

The advance of Athens to the leadership of the Greek States was regarded with jealous eyes by Sparta. Less prominent states, too, were dissatisfied because of the high-handed treatment meted out to them by the Athenians. Sparta supported the malcontent states, and, in 451 B.C., she declared war on Athens.

Pericles realized that the sailor-state of Athens was no match ashore for the soldier-state of Sparta. He, accordingly, drew his supporters within the "Long Walls" of Athens. There he resolved they should remain until the Athenian fleet had reduced the Spartan resistance.

But the sanitary arrangements of Athens were not equal to so large a surplus population. A terrible plague broke out which carried off thousands—among the number, Pericles himself.

After the death of Pericles (429 B.C.), various leaders arose in Athens. One of these, Alcibiades, was really responsible for the final defeat of Athens. He it was who suggested a raid upon the Spartan colony of Syracuse in Sicily.

An expedition, the largest and best equipped that ever set out from Greece, sailed for Syracuse in 415 B.C. Shortly afterwards, Alcibiades was recalled; but he turned traitor, and fled to Sparta. The general who

succeeded him was not a skilful leader. First he was defeated at sea, then on land. The remnant of his army was utterly destroyed, those who were not slain being cast into the stone-quarries of Syracuse, where they perished from starvation.

Athens was now doomed. The flower of her fighting force had perished. After a long siege, the city surrendered to Lysander, in April, 404 B.C. Her "Long Walls" were demolished, and the Athenian Empire came to an ignominious end.

But "the glory that was Greece" lives on. The culture of Athens, her love of wisdom and beauty, still exercises marked influence throughout the civilized world.

King Philip of Macedon.

After the fall of Athens, Sparta became supreme in Greece. But her selfish and tyrannical rule speedily roused the opposition of neighbouring city-states. About 371 B.C., Thebes supplanted Sparta as the leader of Greece. Her supremacy, however, was short-lived—lasting only about ten years. Thus it happened that, for about half a century after the fall of Athens, the Greek city-states were constantly at strife with one another. This lack of unity made it the more difficult to repel an invader; and Greece was destined, ere long, to suffer both invasion and conquest.

To the north of Greece lay Macedonia. We have already seen (in Chapter XIII) that the Achæans, from the region of the Danube, entered Greece by degrees. They lingered, on the way south, among the mountains of Macedonia. Doubtless, many of them settled in that region. It happened, therefore, that the ruling classes of Macedonia, though less cultured than the Hellenes, were interested in all that was taking place in Greece.

In 359 B.C., there came to the Macedonian throne a clever ruler named Philip. He had made a careful study of Greek civilization, and he admired it, but he despised the Greeks because of their lack of unity.

The ambitious Philip determined to make himself master of Greece. It was not difficult for him to intervene in the numerous quarrels that took place between one city-state and another. By such action, his influence in Greece, gradually, but surely, extended.

But there was one man at Athens who realized the danger of Philip's increasing power. This was Demosthenes, the greatest of Greek orators. His warnings, however, were ignored by his fellow-citizens; and Philip's grip upon Greece continued to tighten.

At last, in 338 B.C., Philip defeated the Greeks at the decisive battle of Chæronea, and thus became master of Greece. But he yearned for wider conquest. With the aid of the Greek States, he believed that he could overcome his old enemy, Persia. And he at once set about the preparation of the projected expedition. Before this could be accomplished, however, Philip was assassinated (336 B.C.); and the task of subduing Persia was left to his still more famous son, Alexander.

Alexander the Great.

At the early age of twenty, Alexander succeeded his father. His education had been entrusted to the philosopher Aristotle. Alexander was, accordingly, interested in all that constituted the culture of the Greeks. But his chief ambition was for military glory; and, as we shall see, he was destined to achieve his heart's desire.

Alexander's first task was to suppress the revolts that broke out in Greece against the rule of Macedon. This he speedily accomplished. Then, in 334 B.C., he crossed

the Hellespont (Dardanelles) with an army of about 35,000 men.

It is not possible, in this small book, to give details of the military achievements of Alexander. A glance at the map will give some idea of the extent of his conquests. On the plain of Issus, he defeated the Persian forces under Darius III (333 B.C.). He then turned southward, and advanced into Phœnicia. One after another, the rich towns of Phœnicia fell into his hands, the city of Tyre offering the stoutest resistance. A siege of seven months, however, reduced it to submission (332 B.C.).

Continuing his triumphal march, Alexander entered Egypt. The Egyptians, having found the Persian yoke heavy, welcomed Alexander as a deliverer. In Egypt he founded the city of Alexandria, named after himself. The city was destined to flourish as a centre of learning and commerce.

Alexander next led his army through Palestine, and then set his face towards Persia. At Arbela, south-east of Nineveh, the Persian forces under Darius barred his way. Although his army was vastly outnumbered, Alexander won a brilliant victory. His progress now became a triumphal march as he passed through Babylon,



Alexander the Great.

By courtesy of the British Museum.

Susa, and Persepolis. He even invaded India, and received the submission of Punjab princes.

But his men were unwilling to follow him further afield. Eight years had elapsed since their departure from Greece. The whole force then returned to Babylon,



Map showing the extent of Alexander the Great's Empire.

which Alexander intended to be the capital of the extensive Empire he had founded.

Alexander was not only a great soldier. It was his aim to extend the Greek language and Greek culture throughout his Empire. He, therefore, encouraged his soldiers to marry Persian wives, and he enlisted Persian youths in his army.

But the days of Alexander the Great were numbered. In 323 B.C., he was stricken with fever; and, at the early age of thirty-two, he died in the old palace of King Khammurabi of Babylon,

Alexander's Empire Divided.

The Empire which the genius of Alexander had established was not destined to outlive him. His only child was a baby boy. Although one of his generals sought to establish a regency on the infant's behalf, the attempt failed. Quarrels amongst the generals led to the splitting up of the Empire. Macedonia and Greece fell to one, Syria to another, and Egypt to a third.

Ptolemy, the new ruler of Egypt, was known as Ptolemy I; and his successors (the Ptolemies) continued to rule there until 30 B.C. Queen Cleopatra was the last of the Ptolemies.

Under the Ptolemies, Alexandria became a famous centre of learning. They endowed an academy, which, with its library and scientific gardens, became renowned throughout the civilized world. Among the famous scholars at the Alexandrian academy was Euclid, the greatest mathematician of ancient times. At the same centre of learning, the Old Testament was translated into Greek by seventy learned scholars: hence the translation was called the Septuagint (Latin *septuaginta*, seventy). The New Testament Scriptures were also translated into Greek, in due course. Thus the Bible, through Greek influence, became the great religious book in Europe, and, later, of the New World.

To Ptolemy II was due the erection of the lighthouse, or Pharos, at the entrance to the harbour of Alexandria. This structure has been classed as one of the "Seven Wonders of the World." Its height has been estimated at about five hundred feet; and its light is said to have been visible at sea twenty-seven miles distant. The wonderful Pharos was demolished by enemies in the ninth century of our era, and finally destroyed by earthquake in the fourteenth century.

Books.

Brief History of Ancient Times, Chapter XIV (Breasted); *Story of Mankind*, Chapters XX and XXI (Van Loon); *The Ancient World*, pp. 148 to 164 (Brendon); *Ancient Peoples and their Heroes*, pp. 113 to 117 (Niver); *Short History of the World*, Chapters XXVI and XXVII (Wells); *Ancient History*, Chapters XXVIII to XXX (Nixon and Steel); *Ancient History*, Chapters XI to XIV (Newman); *The Violet Crown and the Seven Hills*, Chapters XI to XIII (Burke); *Introduction to World History*, Chapter IV (Keatinge); *Old World Story*, Chapters XII to XIV (Hutchinson); *A.L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapters VIII and XII; *Stories of the Ancient Greeks* (Shaw); *Children of the Dawn* (Buckley); *Alexander the Great* (Russell); *A Young Macedonian* (Church); *The Fall of Athens* (Church).

QUESTIONS AND EXERCISES.

1. Why was the Peloponnesian War so called? Write a short account of it.
2. What led to the decline of Greece? Who took advantage of the decline, and with what result?
3. Why is Alexander described as "Great"? Explain as fully as you can.
4. Give a brief account of the events immediately succeeding the death of Alexander the Great.
5. What do you suppose was the origin of the saying, "When Greek meets Greek"?
6. What measure did Pericles adopt for the defence of Athens during the Peloponnesian War? How were his plans frustrated?
7. Write brief notes on (a) Alcibiades, (b) Demosthenes, (c) the Hellespont, (d) Aristotle. Search any available reference books for help.
8. Summarize the Chapter in your note-book.

CHAPTER XVIII.

THE SECRET OF GREEK INFLUENCE.

Political Disunion.

Numerous references have been made, in the preceding chapters, to the lack of unity among the Greek peoples. But this shortcoming was chiefly political. The Greeks were incapable of uniting for purposes of government. They never became a nation with one central form of government. And, as we have seen, it was this lack of unity which led to their downfall. United they might have repelled all invaders. Their petty jealousies made them a comparatively easy prey to the ambitious ruler of Macedon.

How then were the Greeks able to exercise so great an influence over civilization? It has been indicated (in Chapter XIII) that there were certain ties which bound all Greeks together, and led them to regard all aliens as "barbarians." Let us now consider briefly the nature of those common bonds that made possible the culture for which the Greeks were renowned.

A Common Language.

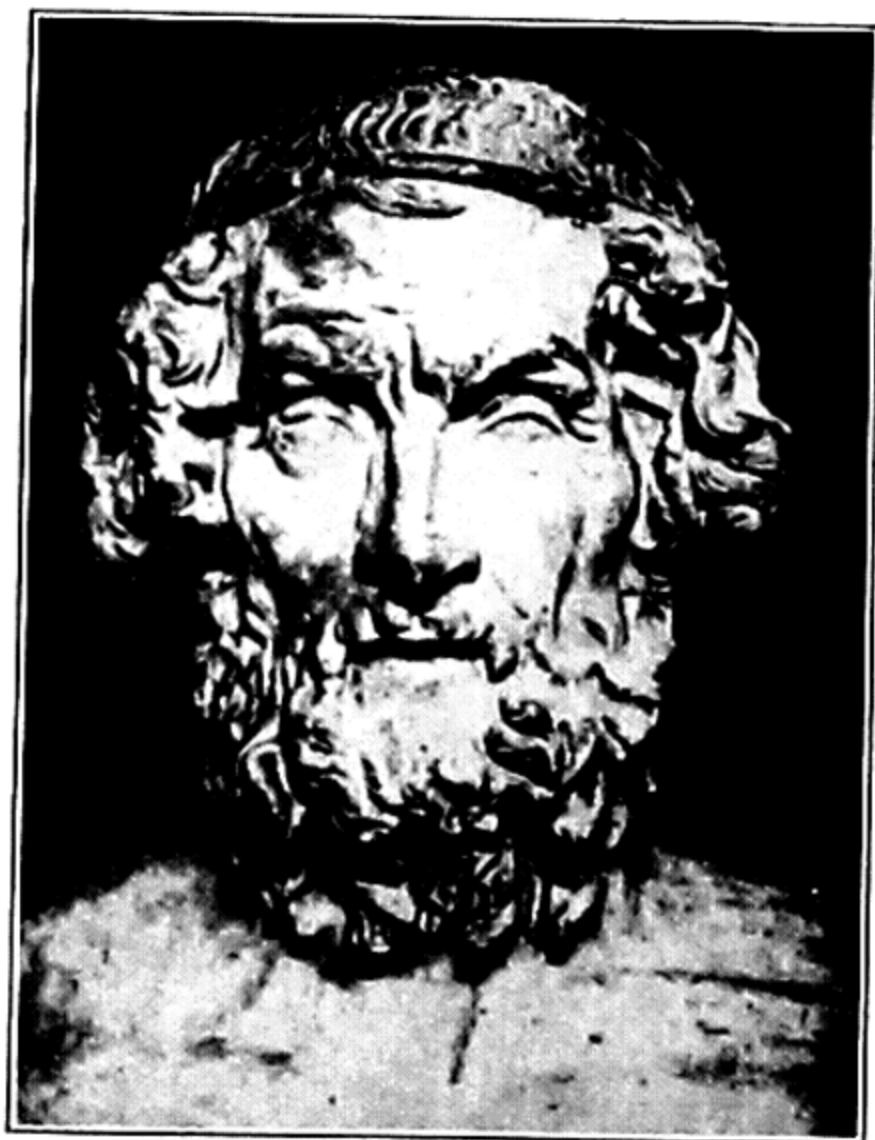
Reference has already been made to a few of the great writers and philosophers who flourished in Greece in the fifth and fourth centuries B.C.—to Herodotus, Socrates, Thucydides, Plato, and Aristotle. Others there were, too numerous to be mentioned in this little book.

But there were poets in Greece long before their productions were set down in writing. The outpourings of such poets were memorized, and sung or recited by minstrels who wandered from place to place. In those early days, poets sang of the brave deeds of heroes. Many of those early poems have been forgotten: some, how-

ever, survived and were afterwards written, and succeeding generations have been fortunate enough to read and enjoy them.

One of the earliest of the poets whose songs have thus been handed down

through the ages was Homer. Great scholars have disputed as to whether there ever was a person named Homer who actually composed the poems attributed to that name. But the fact remains that the world still ascribes the greatest of all Greek poems to the blind Homer.



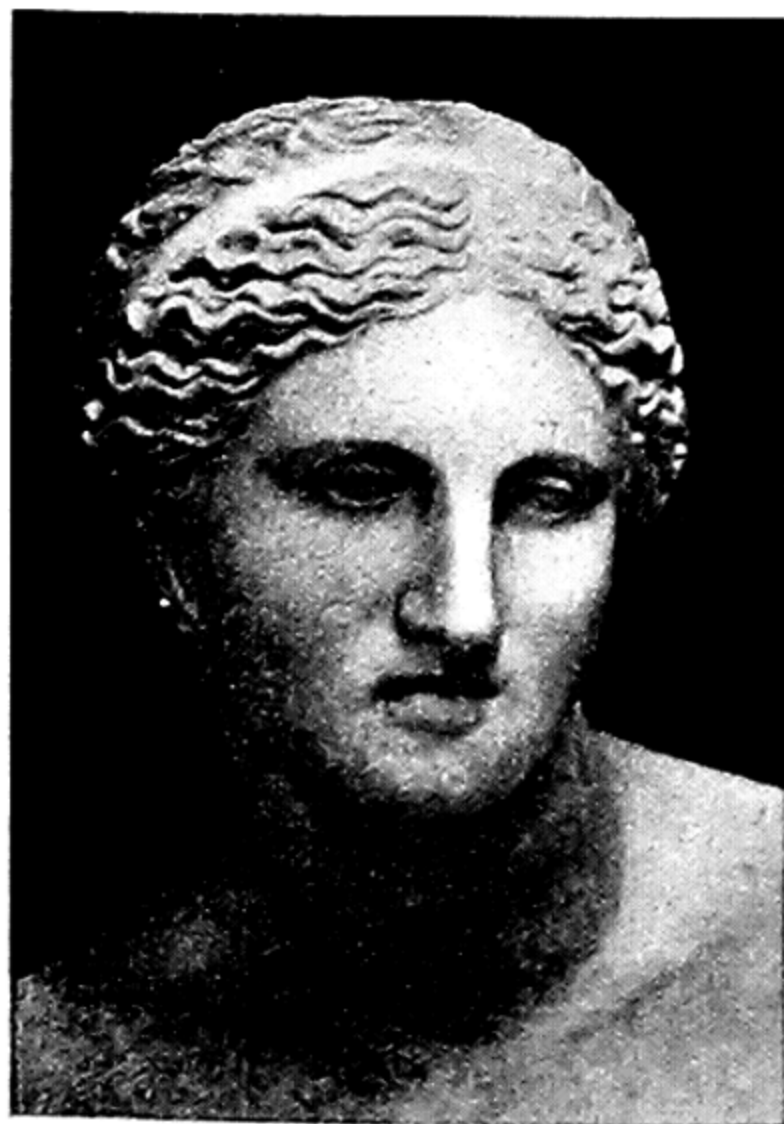
Homer, from the bust in the British Museum.

The *Iliad* of Homer tells in beautiful language the story of the siege of Ilion, or Troy, where King Priam ruled. The *Odyssey* recounts the adventures of the wise Odysseus, on his return from the Trojan War. These poems, which the Greeks loved to hear again and again, will never die.

Greek Gods.

The Greeks worshipped many gods, most of whom, they thought, lived above the clouds on the top of Mount Olympus. Zeus, the king or father of all the gods, ruled the sky. Hera, the wife of Zeus, was the goddess to whom women prayed. Zeus had two sons—Apollo, the

god of light, and Ares, the god of war. Athena, the goddess of wisdom, and Aphrodite, the goddess of love, were the daughters of Zeus. But there were numerous other Greek gods.



Aphrodite, from the bust in the British Museum.

Homer describes some of the Greek deities in his poems. He thus helped to give definite shape to the ideas held by the Greeks concerning their gods. They believed that the gods possessed human form, but were more beautiful and powerful than men and women.

In almost every centre of Greek life, temples and statues abounded. Thus religion and art combined to form a powerful bond of union among all Greeks.

Closely associated with the worship of the deities was the practice of consulting oracles in order to

ascertain the will of the gods. The most famous oracle was that of Apollo at Delphi. In the centre of the temple was an opening in the ground from which a special kind of gas or vapour ascended. Anyone desirous of obtaining the advice of the god would ask the priestess who was in attendance. She thereupon inhaled the sacred vapour, which was believed to give her the power to speak for the god. Usually, however, the answers were capable of more than one interpretation ; so that, whatever happened,

it might be claimed that the oracle was right. But, long after the loss of Greek independence, the people continued to believe firmly in oracles.

The Olympic Games.

Thus far we have read, in this chapter, of some of the influences which tended to remind the Greeks of their common origin—language, deities, oracles, temples, and statues. But perhaps nothing fostered the spirit of unity among the Greeks more than did their love of athletic exercises.

The love of beauty and wisdom was a leading feature of Greek character. To the Greek, a well-trained body was a “thing of beauty.” Physical weakness and deformity were to him a cause of shame. He, therefore, spared no effort to make himself physically fit. Such training was an important part of his education, even from his earliest years. He was taught to run, jump, throw, box, and ride. Athletic contests were regarded as great religious festivals in ancient Greece.

Most famous of all athletic contests were the Olympic Games, so called because the festival was held at Olympia. Every man and boy of Greek blood was entitled to compete in the Olympic contests. Thither came well-trained athletes from every quarter of the Greek-speaking world.

It is uncertain when the Olympic festival originated. But from 776 B.C. a careful record of the meetings was kept. This is a most important date to bear in mind, for it is the first definite date in Greek history. As the Olympic Games were held every four years, the period 776 to 772 B.C. was known as the First Olympiad. Similarly, 772 to 768 B.C. was the Second Olympiad. In this way the Greeks began to calculate time and to date events.

During the month in which the festival was held, all hostilities were suspended throughout Greece. All who journeyed to or from Olympia, whether competitors or spectators, buried all quarrels for the duration of the festival. Several weeks prior to the festival, heralds were sent out to announce the truce to the whole of Hellas.

In early days, the festival lasted but a day ; but, as the events increased in number, the games in course of time occupied five days. Among the events included in the programme were foot-racing, wrestling, throwing the discus, throwing the spear, boxing, horse-racing, chariot-racing, and a foot-race of heavy-armed soldiers. But no weapons of any kind were used for fighting.

It might be imagined that valuable prizes would be offered in so important a contest. But the prize itself was worthless, consisting merely of a wreath of wild olive. To win such a prize, however, was regarded as one of the greatest distinctions in life. The victor in any event became renowned throughout Hellas. His own name, as well as those of his father and city, were announced to the assembled multitude. He was a distinguished guest at the banquet given in honour of the victors. A statue of him was set up at Olympia. Poets composed songs in praise of him.

Olympia was not the only scene of great athletic festivals. During the sixth century B.C., national contests were established at three other centres. Thus it became possible for natives of Hellas to meet once a year in their thousands to witness, or to compete in, the great athletic festivals. And the benefit to traders must not be overlooked.

Books.

How the Greeks saved Europe (Brendon) ; *Introduction to World History*, pp. 62 to 70 (Keatinge) ; *The Gods of the Classics* (Mackenzie) ;

Children of Ancient Greece (Lamprey); *Legends of Greece and Rome* (Kupfer); *Favourite Greek Myths* (Hyde); *Stories from the Odyssey* (Havell); *Stories from the Iliad* (Havell); *The Adventures of Ulysses* (Lamb); *Stories of the Ancient Greeks* (Shaw).

QUESTIONS AND EXERCISES.

1. Account for the fact that Greek influence did not die out even after the collapse of the Greek States.
2. Although the Greek States never united under one government, there were powerful bonds which held them together and led them to regard all others as barbarians. Name at least three of these common bonds, and write a few lines about each.
3. Write a short account of the religion of the Greeks.
4. Describe the Olympic Games, and explain why they were so called.
5. Write brief notes on (a) Homer, (b) the *Iliad*, (c) the *Odyssey*, (d) Delphi, (e) Zeus, (f) Apollo, (g) Athena, (h) Parnassus.
(Refer to any available books to help you to answer this question.)
6. What is meant by "consulting an oracle"?
7. Summarize this Chapter in your note-book.

PART VI.—ROME.

CHAPTER XIX.

THE RISE OF ROME.

The Peoples of Italy.

Of the earliest inhabitants of Italy, little is known. In course of time, however, the peninsula was occupied by peoples who arrived from various points of the compass. The original inhabitants were thus attacked and, by degrees, dispossessed of their territory.

Indo-European tribes pushed their way into the central and southern parts of the peninsula. These people were akin to the Greeks who, a little earlier, had taken possession of the Greek peninsula. Included in

this group was the Latin branch, among whom were the ancestors of the Romans.

Along the north-western coast settled the Etruscans. It is thought that these people arrived by sea from western Asia. Their origin, however, is unknown. But it is certain that they were a highly civilized people.

It has already been pointed out that the Greeks founded colonies along the coasts of southern Italy. The Gauls occupied the greater part of northern Italy.

The Beginning of Roman History (753 B.C.).

A tribe, known as the Latins, had formed settlements to the south of the river Tiber. To the north of the river lay the territory of the Etruscans. For the most part, the Latins were peaceable folk, devoted to agriculture and the rearing of flocks. From time to time, however, they found themselves in conflict with neighbouring tribes.

One of the many settlements made by the Latin tribes afterwards grew into the famous city of Rome. At first it was merely a collection of rude dwellings, built on one or two hills about fifteen miles from the mouth of the Tiber. It was probably intended to guard the ford of the river against the hostile Etruscans. In course of time, the settlement spread along the slopes of the seven hills which at that point overlook the river.

The story of the founding of Rome by Romulus and Remus is legendary. And the date of the event (753 B.C.) is also legendary. As a matter of fact, Rome was not founded in any one year. It gradually developed. But the date (753 B.C.) is regarded as the beginning of Roman History; for, from that year, the Romans dated all events, just as the Greeks had reckoned the passing of time from the year 776 B.C.

The Kingdom of Rome (753 to 500 B.C.).

There were other branches of the Italian people closely related to the Latins. These Italic tribes settled in the plain which they called Latium; and it was for this reason that they were called Latins, and the language they spoke, Latin. At an early date, the Latin tribes formed a league for purposes of mutual defence against neighbouring tribes. Alba Longa was, originally, the chief city of the league. Before long, however, Rome, "the city of the seven hills," assumed the leadership.

The early history of Rome cannot be stated with any degree of certainty. For about two and a half centuries, the city was governed by kings. According to tradition, the half-divine Romulus was the first king of Rome. But, towards the end of the seventh century B.C., Rome fell into the hands of Etruscan rulers.

From about 753 B.C., Rome was, in reality, a city-kingdom, similar to the Greek city-states of which we have already read. But the plain of Latium made it less difficult to unite the various city-states than was the case in mountainous Greece. Thus it happened that the Kings of Rome ruled over the whole of Latium.

It is important to bear in mind that the population of Rome was not purely Latin. From the outset, the city was peopled by men of several races. All, however, enjoyed the rights of citizenship. But, even under Etruscan domination, the Latin tongue prevailed throughout Latium.

Expulsion of the Kings (about 509 B.C.).

Many improvements were introduced into Rome by her Etruscan rulers. They provided the city with better drains and walls. They erected a splendid temple to Jupiter, called the Capitol, on the Capitoline Hill. They

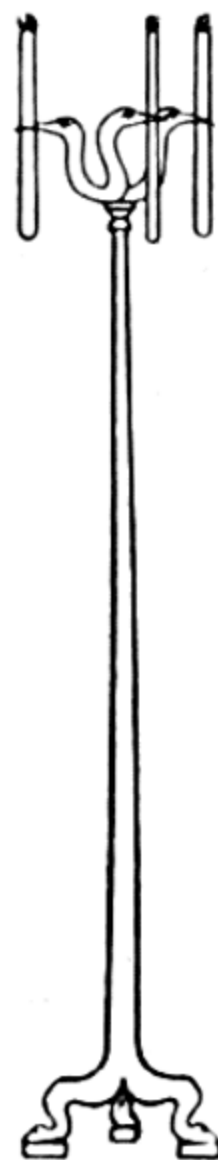
improved the system of taxation and military defence. By continuing and encouraging trade with Greece, they brought the refining influences of Greece to bear upon Rome herself. Not the least important of these was the introduction of the Greek alphabet to Etruscan and Roman merchants. Thus the Phœnician alphabet had passed westward through Greece to Rome.

Of the seven kings who, in turn, ruled over Rome, the last three were Etruscans. But the seventh, Tarquinius Superbus (Tarquin the Proud), ruled harshly. So oppressive was his rule that the Romans revolted during his absence from the city, and refused to permit him to return. He, however, secured the assistance of Lars Porsena of Clusium; and, with his army, advanced towards the wooden bridge over the Tiber. The story of how Horatius "kept the bridge" may be read in Macaulay's *Lays of Ancient Rome*.

The Romans vowed that they would be ruled by kings no longer. Thus, with the expulsion of Tarquin the Proud, the kingdom of Rome came to an end.

Books.

Brief History of Ancient Times, Chapter XV (Breasted); *Story of Mankind*, Chapters XXII and XXIII (Van Loon); *Short History of the World*, Chapter XXI (Wells); *The Ancient World*, pp. 165 to 179 (Brendon); *Ancient Peoples and their Heroes*, pp. 118 to 134 (Niver); *Ancient History*, Chapter XXXI (Nixon and Steel); *Ancient History*, Chapter XV (Newman); *The Violet Crown and the Seven Hills*, Section III, Chapters I and II (Burke); *Outlines of Ancient History*, Chapter VIII (Vaughan); *The Enchanted Past*, Chapter VIII (Hodgdon); *The Old World Story*, Chapter XV (Hutchinson); *A.L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapters I and



An Etruscan
Candle-holder.
British Museum.

II; *Peeps at Ancient Rome* (Baikie); *Children of Ancient Rome* (Lamprey); *Legends of Greece and Rome* (Kupfer); *Lays of Ancient Rome* (Macaulay); *Old Time Stories*, pp. 60 to 65 (Caton).

QUESTIONS AND EXERCISES.

1. Give a short account of the founding of Rome. What date would you assign to the event? Give reasons.
2. How was Rome governed in early times?
3. Greece continued as a number of separate city-states. The whole of Latium became united under one king. How do you account for the difference?
4. Give a short account of the improvements introduced into Rome by the Etruscan kings.
5. Explain clearly the circumstances that led to the expulsion of the kings from Rome. What date would you assign to the event?
6. Summarize the Chapter in your note-book.

CHAPTER XX.

REPUBLICAN ROME.

(From 509 to 31 B.C.)

(1) ROME BECOMES SUPREME IN ITALY.

Internal Strife.

Popular discontent had led to the expulsion of the kings. Some other form of government was required to take the place of monarchy. The people believed that if they elected a new "state-head" for a definite period only, all would be well. Such a leader, they thought, would seek to rule wisely and justly, lest some other should be chosen in his stead.

But the new ruler, or rulers, could not be elected by the popular vote, at that time. Political power was not distributed equally in the state. This was due to the fact that there were two distinct grades of society in Rome—the patricians and the plebeians.

The patricians were the nobility of Rome. They were the descendants of the early settlers in the city. They had enriched themselves by gradually acquiring large estates. They claimed that they had inherited the right to rule.

Later arrivals in the city constituted the plebeians or plebs. For the most part they were farmers, traders, or artisans. They formed the working-class. Although they were free men, they possessed little political power, and were not eligible to sit either in the Senate or in the general assembly ; but they were liable to be called upon to bear arms in defence of Rome. Patricians and plebeians were even forbidden to intermarry.

It is not surprising, therefore, that the two classes were frequently in conflict. As we shall learn later, the struggle for political equality continued for many years.

Let us now consider briefly the form of government set up in Rome after the expulsion of the kings.

Two Consuls Elected.

To take the place of the king who had formerly ruled, the Romans appointed two magistrates known as "consuls." But the consuls were appointed for one year only, at the end of which time another election took place.

At first, the consuls exercised all the powers which had previously attached to kings. They led the army in battle ; they were supreme judges ; and, in conjunction with the Senate, they carried on the work of government.

In public, a consul was attended by twelve lictors, that is, attendants resembling policemen. Each lictor bore a bundle of rods (*fascēs*) ; and, in time of war, an axe was bound up with the rods. The rods were the symbol of the consuls' authority, serving to remind every-

one that they had power to flog the disobedient. In camp, the axe carried with the rods signified that the consuls might inflict capital punishment. But, in times of peace, a citizen condemned to death by the consul had the right of appeal to the people.

Both consuls possessed equal authority ; consequently, each acted as a check upon the other. As only patricians could serve as consuls, the lot of the plebeians was frequently hard to bear. Thus, although the government of Rome had become a republic, the power still remained in the hands of the patrician or upper classes. Rome was, in fact, an aristocratic republic.

The Dictator.

At times of crisis, when grave danger threatened the State, absolute power was conferred upon one man, called a "dictator." His term of office was usually limited to six months ; but it might be

extended, when thought desirable.

During his period of office, a dictator exercised all the unlimited powers of former kings. All officials, including the consuls, became subordinate to him. When danger no longer threatened the State, the dictator resumed his former place in society.



A Roman dressed in his "gown"
or "toga."

Tribunes Appointed.

The rich patricians continued to oppress the poorer plebeians. Discontent increased. Many of the plebs fell into debt, and their goods were seized. In some cases they were even sold into slavery. Repeatedly, they appealed to the Senate for more considerate treatment. But, although they had fought in Rome's battles and bore the scars received in defence of the city, their appeals were ignored.

At last the plebeians broke out into open revolt. The enemies of Rome took advantage of this state of affairs, and marched against the city. Then it was that the plebeians refused to take up arms until one of the consuls assured them that their demands should receive consideration. But after they had returned victorious from the battle, the Senate refused to ratify the promise made by the consul.

The Senate was divided on the question of granting greater freedom to the plebeians. Coriolanus, a rich patrician, urged the Senate to crush all attempts at rebellion. (Shakespeare utilized this part of Roman History for his tragedy of *Coriolanus*.)

Finding that their appeals were ignored, the plebeians marched out of Rome. It was their intention to set up a free and independent state in the vicinity of the Sacred Mount, a hill about three miles from Rome (494 B.C.). The patricians knew that life in Rome would be less comfortable without the plebeians. As farmers, traders, soldiers, and "handy men" the plebeians were indispensable. An agreement between the two parties was accordingly arranged.

A larger share in the government was now conferred upon the plebeians. In an assembly of their own, they were permitted to elect two of their number to serve as

“ Tribunes of the People.” These officers were appointed to protect the plebeians from injustice and harshness at the hands of the patricians. They were elected for one year, and, during that period, their persons were sacred. They were required to remain in the city throughout their term of office, and to leave their doors open day and night in order that any one having a grievance might the more easily gain their ear.

The power of the tribunes was unusually great. They had the power of veto ; that is, they could prevent the passing of any law they regarded as unjust. But they, themselves, could not introduce any new law. As the work of government increased, the number of tribunes was increased, first to five, and finally to ten.

It must not be thought, however, that the appointment of tribunes brought the grievances of the plebeians to an end. The struggle between patrician and plebeian continued for many years ; but the tribunes assisted and guided the plebeians in their fight for liberty.

The Gauls Sack Rome (390 B.C.).

Strife at home was not the only trouble with which Rome had to deal. She was constantly at war with the Etruscans and other tribes of Central Italy.

In 390 B.C., a terrible disaster befell Rome. A horde of tall, fair-haired, warlike Gauls moved southward from the valley of the Po. The Roman army sent against them was routed at the River Allia, and the way to Rome was thus left open to the invaders. As the Gauls approached the city, many of the inhabitants fled. Some shut themselves inside the Capitol, where they were besieged for seven months.

On one occasion, the little garrison in the Capitol was well-nigh captured during a night attack. A party of

Gauls had silently climbed the steep rock on which this building stood, and were within a few feet of the summit. It is recorded that the garrison was saved by a flock of sacred geese, kept on the roof of the Capitol. The birds were disturbed, and began to hiss and cackle and flap their wings. Thus the drowsy sentries were aroused in time to give the necessary alarm ; and the Capitol was saved.

In the meantime, the Gauls had destroyed the city, and plundered the surrounding district. This accounts for the fact that we have no historical records of Rome prior to 390 B.C.

It might be imagined that the Gauls would remain in Latium, and make themselves supreme as Rome had done. But they returned northward. Several reasons may be assigned for their action. Their supplies were running short ; disease was rapidly spreading in their ranks ; their own territory was being attacked during their absence ; and it is probable that the Romans bribed them to go away.

After the departure of the Gauls, the Romans set to work to rebuild their city. Repeated struggles with their numerous enemies had led to improvements in the Roman army, and the need for sterner discipline and greater self-sacrifice had become apparent. These additional qualities, as we shall see, proved of distinct value to Rome in the struggles to follow. Rome was still the greatest force in central Italy.

Increasing Power of Rome.

After the withdrawal of the Gauls, the Romans sought to extend their jurisdiction both north and south. This action offended the other members of the Latin League, all of which were supposed to be of equal rank. They

accordingly took up arms to enforce their claim to equality. But, after a struggle which lasted three years, Rome triumphed; and the constitution of the League was materially changed.



A Roman Legionary Soldier; from a bronze statuette in the British Museum.

Rome had thus obtained jurisdiction over the military resources of the whole of Latium. And she was soon called upon to display her skill in handling them. In the central highlands of Italy dwelt the sturdy race known as Samnites. These mountaineers offered a stout resistance to the growing power of Rome. For nearly half a century, the Romans and the Samnites were at war. Between 343 and 290 B.C., three great wars were stubbornly fought. Again, the Roman arms ultimately triumphed.

Rome was mistress of the whole of southern Italy, with the exception of a few Greek cities. One by one, these were overpowered until only Tarentum remained independent. With the assistance of Pyrrhus, king of Epirus, in the north of Greece, Tarentum defied the Romans. At first, the Romans were defeated by the combined forces, chiefly because Pyrrhus employed elephants in warfare. In the end, however, the Romans were victorious; and Tarentum surrendered (272 B.C.).

Books.

Brief History of Ancient Times, Chapter XVI (Breasted); *Story of Mankind*, Chapter XXIV (Van Loon); *The Ancient World*, pp. 180 to 192 (Brendon); *Ancient Peoples and their Heroes*, pp. 135 to 147 (Niver); *Ancient History*, Chapter XXXII (Nixon and Steel); *Ancient History*, Chapters XVI and XVII (Newman); *The Violet Crown and the Seven Hills*, Section II, Chapters III and IV (Burke); *Outlines of Ancient History*, Chapters IX and X (Vaughan); *The Old World Story*, Chapters XVI and XVII (Hutchinson); *Outline History of the World*, Chapter XII (Davies); *Introduction to World History*, Chapters V and VI (Keatinge); *A.L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapters IV and IX; *Coriolanus* (Shakespeare); *Lays of Ancient Rome* (Macaulay); *Guides to Greek and Roman Life, and Greek and Roman Antiquities* (British Museum).

QUESTIONS AND EXERCISES.

1. When did Rome become a Republic? Compare the Republic of Rome with those of modern France and the United States.
2. Explain clearly the difference between patricians and plebeians.
3. Distinguish carefully between consuls and tribunes.
4. Write brief notes on the following terms:—(a) lictors, (b) dictator.
5. What were the powers of consuls and tribunes respectively? Under what circumstances were their powers restricted, and by whom?
6. Who was Coriolanus? What was his attitude in the disputes between patricians and plebeians?
7. What terrible catastrophe befell Rome in 390 B.C.? Why did the enemy withdraw from Rome?
8. What obstacles had Rome to overcome before she became mistress of the whole of southern Italy?
9. Why did Rome find it specially difficult to reduce Tarentum to submission?
10. Summarize the Chapter in your note-book.

CHAPTER XXI.

REPUBLICAN ROME.

(From 509 to 31 B.C.)

(2) ROME EXTENDS HER BORDERS.

Carthage.

In Chapter XII we have read that the Phœnicians planted many colonies along the Mediterranean coasts. One of the most famous of these was Carthage, in North Africa.

Before the end of the third century B.C., Carthage had become the "commercial queen of the western Mediterranean." Her population was nearly three quarters of a million; and she was the head of a number of trading cities that extended westward even beyond the Mediterranean coasts. Corsica and Sardinia, as well as the western half of Sicily, came under the sway of Carthage. The fleets of Carthage plied busily in every direction.

As already indicated (in Chapter XII), the Phœnicians were of Semitic origin; and the Carthaginians spoke a Semitic language. It was natural that a people so enterprising as were the Carthaginians should come into conflict with the ambitious Romans.

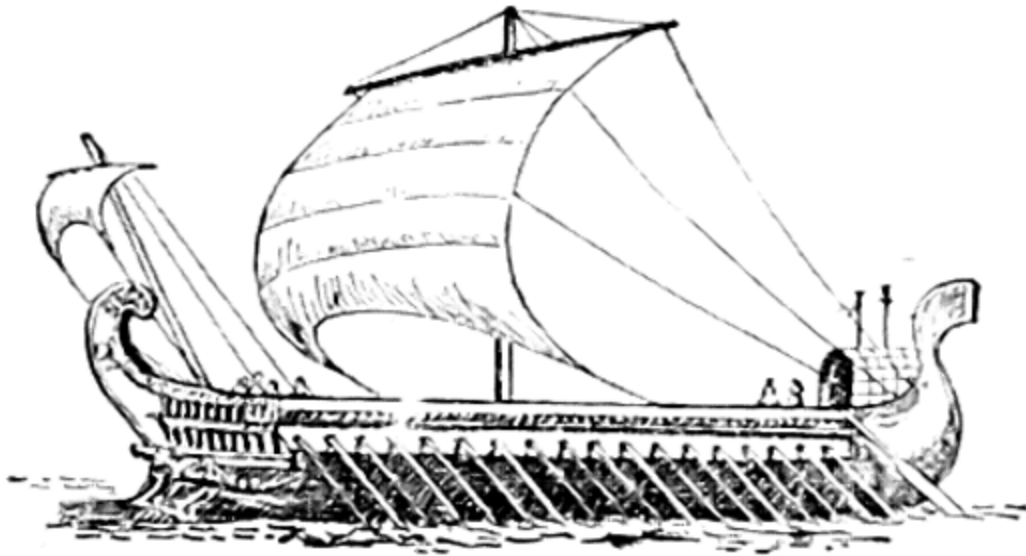
The Punic or Carthaginian Wars (264 to 146 B.C.).

For more than a century, Rome was at war with Carthage. Fighting was not going on all the time; but, during the period, three wars were waged between the rivals. These wars are known as "Punic," the word being an altered form of "Phœnician."

Hostilities began in Sicily, the first Punic War lasting from 264 to 241 B.C. It resulted in Sicily becoming a Roman province. But, although the Romans had proved

victorious on land, the Carthaginians were supreme at sea.

In the very early stages of the first Punic War, however, Rome set to work to organize a navy. Fortunately for the Romans, a Carthaginian vessel had been wrecked



A Roman Galley.

on the coast of Italy, and this was used as a model by the Roman craftsmen, who worked with amazing rapidity. Before long, Rome also had a powerful navy, ready to oppose the enemy at sea. The Romans then carried the war into the enemy's country ; and, in 241 B.C., the Carthaginians were forced to sue for peace. Not content with making Sicily a Roman province, the victors also seized Corsica and Sardinia. Carthage, moreover, was compelled to pay a heavy war indemnity.

Hannibal and Scipio.

The struggle with Carthage was not ended in 241 B.C. For more than twenty years, peace was maintained between the two rivals. In the meantime, the Romans inflicted a crushing defeat upon the Gauls, and so made themselves masters of Italy from the Alps southward. Carthage, on the other hand, resolved to conquer Spain in order to keep pace with the growing power of Rome.



HANNIBAL LEADING HIS ARMY OVER THE ALPS

Carthage was particularly fortunate in having generals of undoubted genius. One of these was Hannibal, who, when in his twenty-sixth year (221 B.C.), became commander-in-chief of the Carthaginian army. Hannibal hated the Romans, and was determined to strike at them by leading an army over the Alps into Italy. This daring feat he successfully accomplished, though at tremendous loss to his forces. The illustration will give some idea of the difficulty of the undertaking. Thus began the second Punic War (218 to 202 B.C.), which was really a war between Rome and Hannibal.

The Romans had no difficulty in recruiting their forces. Hannibal, however, found it well-nigh impossible to obtain reinforcements. But, in spite of overwhelming odds, he inflicted severe defeats upon the Romans. It appeared probable that he would advance on Rome itself; but his forces were not strong enough. The Romans, on the contrary, were not clever enough to defeat Hannibal in a pitched battle. They, therefore, resolved to play "a waiting-game." Thus the war dragged on.

In the meantime, Rome had discovered a general of distinct genius, Scipio by name. Scipio reduced Spain, and then crossed over to Carthage. This led to the recall of Hannibal to defend the Carthaginian headquarters. The two famous generals met at Zama (202 B.C.), and there Hannibal sustained his first defeat.

As a result of the war, Carthage lost her hold on Spain and on her remaining island possessions. Her fleet was surrendered and destroyed. She was ordered to pay to Rome an immense sum annually for fifty years. But, worst of all, Carthage lost her independence as a nation; for, in accordance with the terms of the treaty, she was forbidden to make war anywhere without the consent of Rome.

Hannibal ultimately managed to escape. Then, rather than be betrayed into the hands of the Romans, he took poison (183 B.C.).

Carthage Destroyed (146 B.C.).

The commercial instinct of the Carthaginians was not depressed by the misfortunes they had sustained. They immediately set to work to restore their fallen fortune. Their trading operations flourished. Rome again became jealous of her old enemy. The jealousy of the Romans was fanned by the utterances of their statesman, Cato, who repeatedly insisted that "Carthage must be destroyed."

At last, an excuse was found for attacking Carthage ; and the third Punic War began (150 B.C.). The city resisted the Roman siege for four years. Then, in 146 B.C., Carthage surrendered, and was razed to the ground. All the inhabitants who had not succumbed during the long siege were sold into slavery. Thus North Africa became a Roman province.

Corinth Destroyed (146 B.C.).

Carthage was not the only enemy with whom Rome had to deal in the second century B.C. A King of Macedonia had assisted Hannibal against Rome ; but Macedonia was crushed and formed into a Roman province. An ambitious King of Syria met with a similar fate.

Rome had long ceased to fight in self-defence. She had developed a thirst for commercial supremacy. Her most serious rival was Corinth, the commercial capital of Greece. In 146 B.C., disturbances broke out among the Greek States ; and Rome was not reluctant to interfere. The Roman general first removed some of the works of art for which Corinth was famous, and then destroyed the city.

Before the end of the second century B.C., Rome had extended her sway far beyond the borders of Italy itself. Roman provinces had been established in Sicily, Corsica, Sardinia, Spain, Macedonia, Greece, and in that part of Northern Africa which is around Carthage.

Books.

A Short History of the World, Chapter XXXII (Wells); *The Ancient World*, pp. 193 to 206 (Brendon); *Ancient Peoples and their Heroes*, pp. 147 to 153 (Niver); *Ancient History*, Chapters XXXIII to XXXV (Nixon and Steel); *Ancient History*, Chapters XVIII and XIX (Newman); *The Violet Crown and the Seven Hills*, Section II, Chapters V to VIII (Burke); *Outlines of Ancient History*, Chapter IX (Vaughan); *The Old World Story*, Chapters XVIII and XIX (Hutchinson); *A.L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapter XIV; *The Lion's Brood* (Osborne); *Lords of the World* (Church).

QUESTIONS AND EXERCISES.

1. Describe the position of Carthage, and explain why the city was so important in ancient times.
2. Why were the Punic Wars so called? Name the two Powers engaged in the struggles.
3. Explain how Rome was handicapped in her early struggle with Carthage. How did she overcome the difficulty?
4. Give a brief account of the exploits of Hannibal.
5. Name the battle which might be described as the "Waterloo" of the Punic Wars. Who were the two leaders on that occasion? Who was the victor?
6. When did North Africa become a Roman province? Recount briefly the circumstances that led to this.
7. What led to the destruction of Corinth? Explain as fully as you can.
8. Summarize this Chapter in your note-book.

CHAPTER XXII.

REPUBLICAN ROME.

(From 509 to 31 B.C.)

(3) THE END OF THE REPUBLIC.

Social Changes.

The Punic Wars had lasted more than a century. It happened, therefore, that the consuls were frequently absent from Rome. This led to an increase in the power of the Senate.



Inscribed Badge worn by a Roman Slave.
The words run: "Hold me, lest I escape, and take me back to my master Viventius on the Estate of Callistus."

British Museum.

Hitherto, agriculture had been the chief source of wealth in Italy. But thousands of small farmers had been called upon to serve in the army. During their absence their lands had gradually passed into the hands of the wealthy citizens, who worked the farms by means of slave-labour. Thus it happened that at the conclusion of the long wars the men who had helped to extend the power of

Rome found their means of livelihood gone. Thousands drifted into the city of Rome itself, where they became a menace to peace.

Discontent was rapidly bred in the provinces which had recently come under Roman sway. The Roman governor, or proconsul, enriched himself at the expense of the conquered peoples.

The members of the Senate thought more of acquiring wealth for themselves than of governing well. As early as 287 B.C., the *Lex Hortensia* had been passed.

This was a law which made the *acts* passed by the plebs in their own assembly as binding as the *acts* of the higher assembly. But, during the long wars, the claims of the plebs were largely ignored by the Senate.

Another cause of discontent was the refusal of Rome to grant the full rights of citizenship to her allies in Italy. These peoples had loyally assisted Rome to extend her borders beyond Italy ; but they could not hold any office in the government.

It will be seen that the Romans had become divided into two opposing classes. There were the rich, who owned lands and slaves ; and there was a large body of free citizens who were desperately poor. A leader was needed to champion the cause of the oppressed.

Tiberius and Caius Gracchus.

Two brothers came forward as leaders of the people. Tiberius and Caius Gracchus were grandsons of the great general Scipio, the conqueror of Hannibal. Although they were members of one of the leading families of Rome, they were really plebeians. Tiberius, therefore, caused himself to be elected " Tribune of the People."

Tiberius secured the passage of a law which provided that no one should hold more than a thousand acres of the public land. His aim was to distribute the surplus thus obtained among the landless citizens. This action roused the hatred of the wealthier class ; and, in 137 B.C., Tiberius was murdered.

Caius Gracchus was then made tribune. He aimed at conferring the vote on all Italian citizens, and thus making it possible for them to hold offices of state. This would have weakened the power of the Senate. But Caius shared the fate of his brother (121 B.C.).

Before other reformers were forthcoming, Rome was

called upon to face enemies both at home and abroad. The successful general, accordingly, came to be regarded as leader of the people. But, as we shall see, the new form of leadership led to a complete change in the system of government.

Civil War and Revolution (133 to 31 B.C.).

For more than a century, Rome was the centre of strife. It was clear that the Senate, the consuls, and the tribunes were no longer capable of carrying on the government. Rome, with her provinces, was too big an undertaking for the old system of rule.

The first to become leader of the people after the Gracchi was a celebrated Roman general named Caius Marius. By sheer merit, he had risen from a lowly position to that of a distinguished military leader. After having waged war successfully in Africa, he reorganized the Roman army, and saved Italy from the invasion of German tribes (102 B.C.).

From 91 to 89 B.C., a war known as the Social War was fought between Rome and her Italian allies. As a result of this conflict, all Italian cities were admitted to the rights of Roman citizenship. But the success was of little practical value, because it was almost impossible for the peoples of Italy to journey to Rome in order to take a share in the work of government.

Another general who became prominent during this period of strife was Sulla. The Senate hated the people's leader, Marius, and favoured Sulla, who had formerly served as lieutenant under Marius. Sulla defeated the people's army under Marius; and, a few years later, made himself dictator (82 B.C.). Marius had died in 86 B.C.

After the death of Sulla, one of his officers, named

Pompey, rose to power, becoming one of the consuls in 70 B.C. He destroyed the power of the pirates, who were the terror of the Mediterranean. He captured Jerusalem (63 B.C.), made Syria a Roman province, and carried the Roman arms as far east as the Euphrates, so that he well deserved the title he bore—"Pompey the Great."

But a still greater was to follow. And to him we must assign a special place in this chapter.

Caius Julius Cæsar.

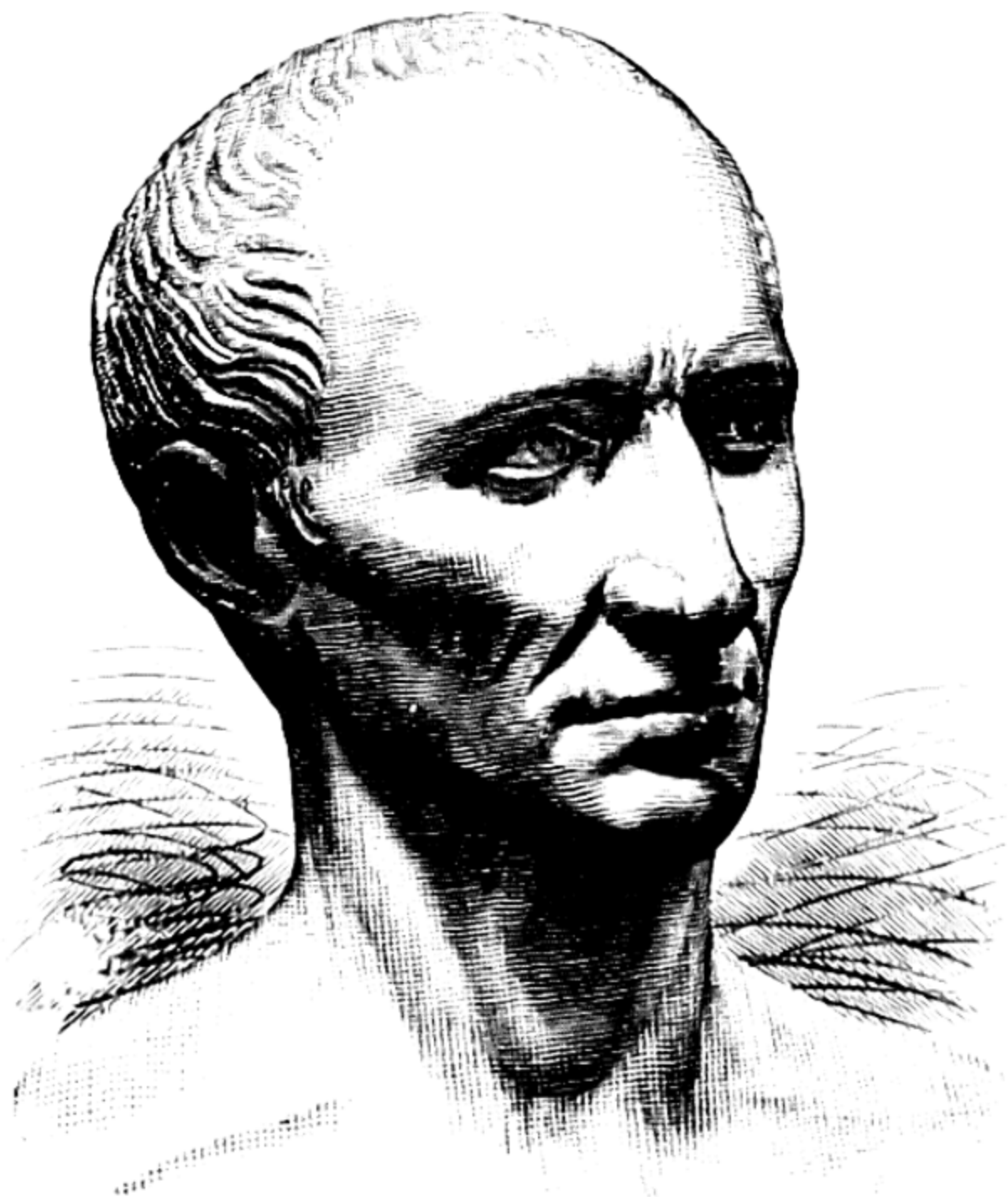
Pompey returned from his successful campaigns in the East in 62 B.C. He then committed the blunder of disbanding his victorious army. This was unwise, because the Senate were awed only by a popular leader who could command a powerful army. The Senate thereupon refused to ratify the settlements made by Pompey in the East.

During Pompey's absence in the East, his interests in Rome had been guarded by a rich patrician named Crassus, who had been consul along with Pompey in 70 B.C. He was assisted, during part of the period, by another rich patrician named Cæsar. But although Cæsar was an aristocrat, he was interested in the reforms which his uncle, Marius, had sought to bring about. He was, in fact, extremely popular with the oppressed section of Roman society.

When Pompey found himself helpless to influence the Senate, he joined Cæsar and Crassus in the leadership of the popular party. Together, the three formed a triumvirate, or "three-man government" (60 B.C.).

In the very next year (59 B.C.), Cæsar was appointed consul, and Pompey's arrangements in the East were ratified. The bond between Cæsar and Pompey was further strengthened by the union of Pompey with Cæsar's daughter, Julia.

Julius Cæsar had already proved himself to be a capable soldier, and an accomplished orator as well. Moreover, he was really desirous of securing peace and good government in his beloved city. But he had also



Julius Cæsar.

From a Bust in the Vatican Library, Rome.

personal ends to serve. It was his aim to be at the head of a great and victorious army. Pompey had won renown in the East. Why should not he, Cæsar, earn fame in the West?

Through Pompey's influence, Cæsar was appointed to the command in Gaul. At that time, Gaul was the least important and one of the smallest of Roman provinces. There lay Cæsar's opportunity of winning military glory.

During his nine years in Gaul, Cæsar proved himself to be the greatest of all Roman generals. Marius, Sulla, and Pompey were regarded as brilliant soldiers in their day. But Cæsar will ever rank among the world's greatest generals. He conquered the whole of what is now called France. He crossed the Rhine into the territory of the wild Teutons. He even found time to cross twice to south Britain.

Cæsar's remarkable success roused the alarm of the Senate and the jealousy of Pompey—the death of Julia (in 54 B.C.) having already broken the main link between the two men. He was ordered, therefore, to disband his army and return to Rome, where Pompey had been made dictator. But he felt strong enough, with the aid of his famous legions, to establish himself as ruler in Rome itself. He, accordingly, continued his march towards Rome.

Between the Gallic province and Italy ran the Rubicon River. If Cæsar crossed this river at the head of his legions, he would be entering Italy as an invader. Cæsar crossed the Rubicon. The populace received him with joy: he was acclaimed “the friend of the people.”

Pompey fled to Greece, whither Cæsar followed, winning a decisive victory over him, called the Battle of Pharsalia (48 B.C.), near Pharsalus, a town in Thessaly. Cæsar speedily made himself master of Egypt and Asia Minor; and, within three years, became the first sole master of the Roman world. Although he was offered the crown, he declined it. Thus he did not put an end

to the Republic of Rome : but its end was approaching. In 44 B.C., on the Ides (or fifteenth day) of March, Cæsar was assassinated in the Senate House by Brutus, Cassius, and others. Some of these, his former friends, had become jealous of the immense power and popularity he had won, while others were, doubtless, actuated by patriotic motives and devotion to the Republic.

The Fall of the Republic (31 B.C.).

The death of Cæsar left the Roman world once more without a leader, and civil war ensued. A second triumvirate, or coalition of three, was formed. Mark Antony, who had been a staunch adherent of Cæsar, and had made him the offer of the crown, was one. Octavius, the grandnephew and adopted son of Cæsar, was another. Lepidus, another supporter of Cæsar, was the third.

In the meantime, the murderers of Cæsar had fled to Macedonia, where they raised an army. But they were defeated by the triumvirate at Philippi (42 B.C.), and Brutus and Cassius committed suicide. The triumvirate then divided the government of the Roman world amongst themselves. Antony was to rule the East, and Octavius the West ; whilst to Lepidus fell the province of Africa. But the real power lay with Antony and Octavius ; and, when Antony married Octavia, the sister of Octavius, the bond between them became still stronger.

It happened, however, that Antony and Octavius were soon at enmity with each other. Antony, instead of strengthening the power of Rome in the East, led a life of luxury at the court of Cleopatra, Queen of Egypt. This led to war between Antony and Octavius. Their rival fleets met off the promontory of Actium on the west coast of Greece (31 B.C.) ; and there Octavius was

victorious. Hoping to capture both Antony and Cleopatra alive, Octavius followed them to Egypt, whither they had fled. Rather than grace the "triumph" of Octavius, however, Antony and Cleopatra committed suicide.

Cleopatra was the last of the Ptolemies. At her death, Egypt became a Roman province.

The success of Octavius at Actium really marks the end of Republican Rome. Then was born the Roman Empire, destined to continue for five centuries.

Books.

The Ancient World, pp. 207 to 224 (Brendon); *The Story of Mankind*, Chapter XXVI (Van Loon); *Ancient Peoples and their Heroes*, pp. 153 to 162 (Niver); *Ancient History*, Chapters XXXVI to XXXVIII (Nixon and Steel); *Ancient History*, Chapters XX to XXII (Newman); *The Violet Crown and the Seven Hills*, Section II, Chapters IX to XI (Burke); *Outlines of Ancient History*, Chapter X (Vaughan); *The Old World Story*, Chapters XX to XXIII (Hutchinson); *A.L. Bright Story Reader*, No. 65, *Tales of Ancient Times*, Chapters XV to XVII; *Julius Cæsar* (Shakespeare); *Julius Cæsar* (Russell); *The Conquered* (Mitchison); *Woe to the Conquered* (Clark); *A Friend of Cæsar* (Davis); *Cleopatra* (Ebers); *Golden Year*, Chapter V (Mee).

QUESTIONS AND EXERCISES.

1. Explain as fully as you can, how the Punic Wars affected the social life of Rome.
2. Who were the Gracchi, and what did they attempt to do? How would they be described in modern times?
3. Write brief notes on (a) Marius, (b) Sulla, (c) Pompey.
4. Write a short account of the achievements of Julius Cæsar.
5. What effect had the death of Julius Cæsar on the future of Rome? Explain as fully as you can.
6. Explain the meaning of the phrase, "To cross the Rubicon," as now used.
7. Relate briefly the causes that led to the decline of the Roman Republic.
8. Make a summary of the Chapter in your note-book,

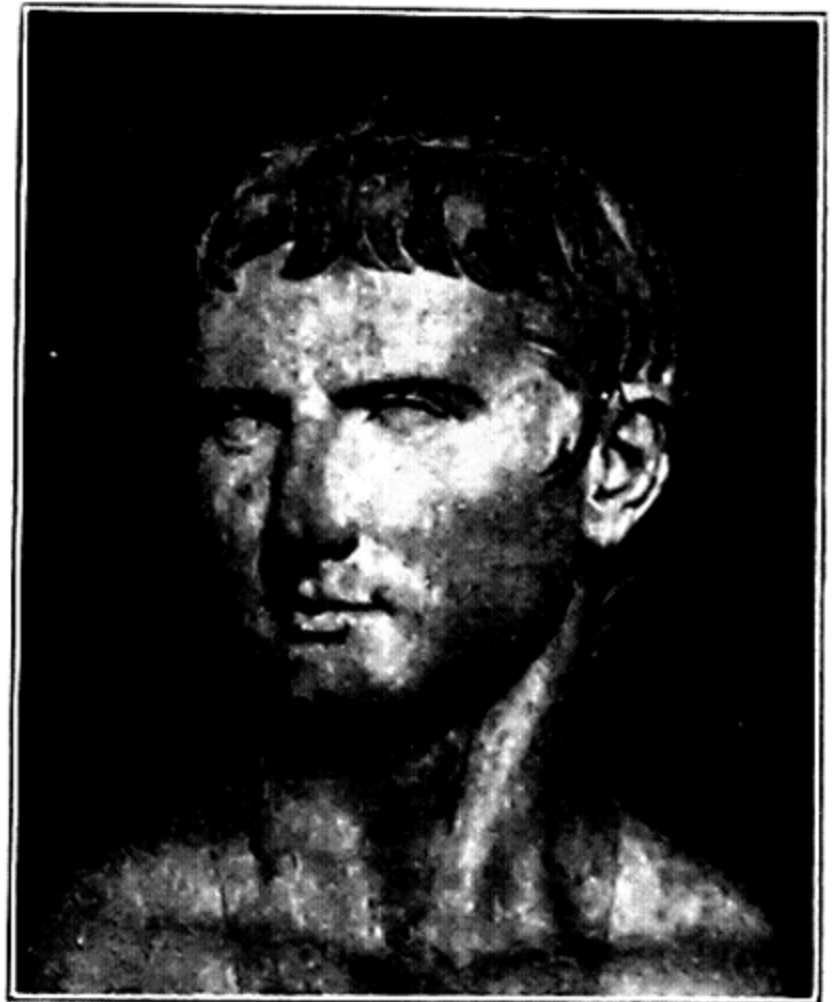
CHAPTER XXIII.

THE ROMAN EMPIRE.

(From 31 B.C. to the end of the Western Empire, A.D. 476.)

The Augustan Age (31 B.C. to A.D. 14).

When Octavius returned to Rome after his victory over Antony, his position was one of great power. But he did not want to be called a king. He was aware that Julius Cæsar had been murdered, because it was thought he wished to be king. Neither did he want to be a dictator. He did not object, however, when the Senate addressed him as "Augustus," that is "the August," or "the Illustrious." Because of



Augustus, from the bust in the British Museum.

the chief office he held, he was called "Princeps," that is, "the first citizen." And, as head of the army, he was entitled "Imperator," that is, "Emperor." Thus it will be seen that the Republic had become an Empire.

It must not be imagined that the Emperor lived in a magnificent palace with its attendant splendour. His residence on the Palatine Hill was similar to those of the nobles of the day. There, without any special ceremony,

the citizens of Rome might approach the master of the State. The Senate continued to exist ; but it was subject, in all important matters, to the will of the Emperor. Both the offices of consul and tribune were usually filled in accordance with his wishes.

Augustus aimed at preserving peace at home. In this he was so successful that the tramp of the legions was not heard in Italy during his long reign of more than forty years (usually reckoned as from 27 B.C. to A.D. 14, since it was in the former year that the Senate conferred upon him the title of " Augustus "). A bodyguard called the Praetorian Guard, was established in Rome. Many improvements were made in the government of the capital city itself. And so many public buildings were erected in Rome that Augustus is reported to have declared, " I received a city of brick : I leave it a city of marble."

The government of Rome's provinces was equally satisfactory. Provincial governors were encouraged, by the prospect of promotion, to rule wisely and justly. In order that no province should be unfairly taxed, a census of people and property was made throughout the empire. Better roads, bridges, and public buildings were provided in Roman provinces with the money thus raised.

But although Augustus was a lover of peace, he was desirous of extending the boundaries of the Empire. Attempts were made to do so, north of the Rhine. These, however, ended in failure. Augustus never recovered from the disappointment caused thereby ; and, before he died, he expressed the hope that no further attempts should be made.

During the Augustan Age, literature flourished. It was a time when many poets, historians, and philosophers lived. Among these may be specially mentioned the three following :—*Virgil*, one of the world's greatest epic

poets ; *Horace*, the lyric poet ; and *Livy*, the historian who wrote a long history of Rome.

Notes on Some Roman Emperors.



Nero, from a sculpture in the British Museum.

It is neither possible nor desirable to give an account in this little book, of all the Roman Emperors. A few there were, however, about whom it will be interesting and profitable to learn something.

(i) **CLAUDIUS** (A.D. 41 to 54) is of special interest to us because the Roman occupation of Britain began in his reign. The Emperor himself visited Britain in 43.

(ii) **NERO** (A.D. 54 to 68) was a monster of cruelty and vice. He was responsible for the murder

of his mother, his wife, and his former tutor, Seneca. During his reign, more than half the city was destroyed by fire. The outbreak was attributed to the Emperor, perhaps justly. He is said to have enjoyed the spectacle of destruction, and to have recited some verses about the burning of Troy, whilst the flames worked havoc. A cruel persecution of the Christians followed the burning of the city, Nero permitting the blame for the conflagration to fall upon them. Hundreds suffered dreadful tortures and death.

Why should the Emperor of Rome want to destroy a

large part of the city? It has been stated that he wanted space for a palace and a park. Nero certainly built for himself a magnificent palace which he called the "Golden House." He then adorned

it with statues and other treasures brought from various cities of Greece.

The fire was, however, a blessing in disguise. Many wretched slums were destroyed, and were replaced by broad thoroughfares.

Nero's cruelty and misgovernment roused the indignation of the Roman populace. The Senate denounced him as an enemy of the public. He fled from the city; and, to escape capture, he committed suicide.

(iii) TITUS (A.D. 79 to 81). During the reign of his father, the Emperor Vespasian, Titus was given

command of the legions in Palestine. After a six-months siege, Jerusalem was captured and destroyed. The gold and silver vessels used in the temple were saved, however, and carried off to Rome. In memory of the victory, a splendid arch was erected in Rome—the Arch of Titus.

When Titus succeeded his father as Emperor, he completed the Colosseum, which Vespasian had begun. It was during the short reign of Titus that Pompeii and

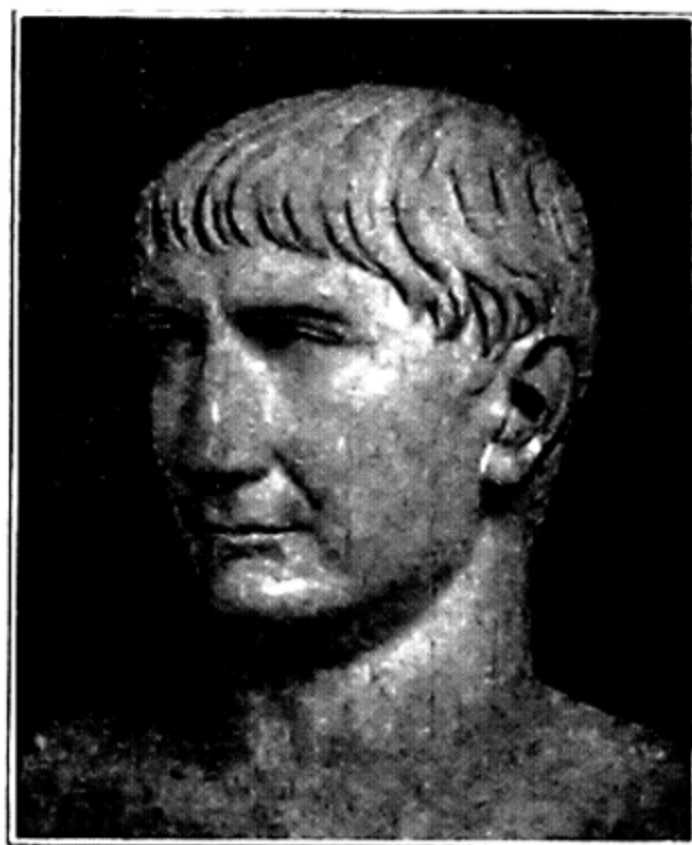


Titus, from a sculpture in the British Museum.

Herculaneum were destroyed by an eruption of Vesuvius (79).

(iv) **TRAJAN** (A.D. 98 to 117) was a great soldier who, though of Spanish origin, rose to the position of Emperor of Rome. During his reign, the Roman Empire reached its greatest extent. Look at the map, and note how extensive was the power of Rome at this date.

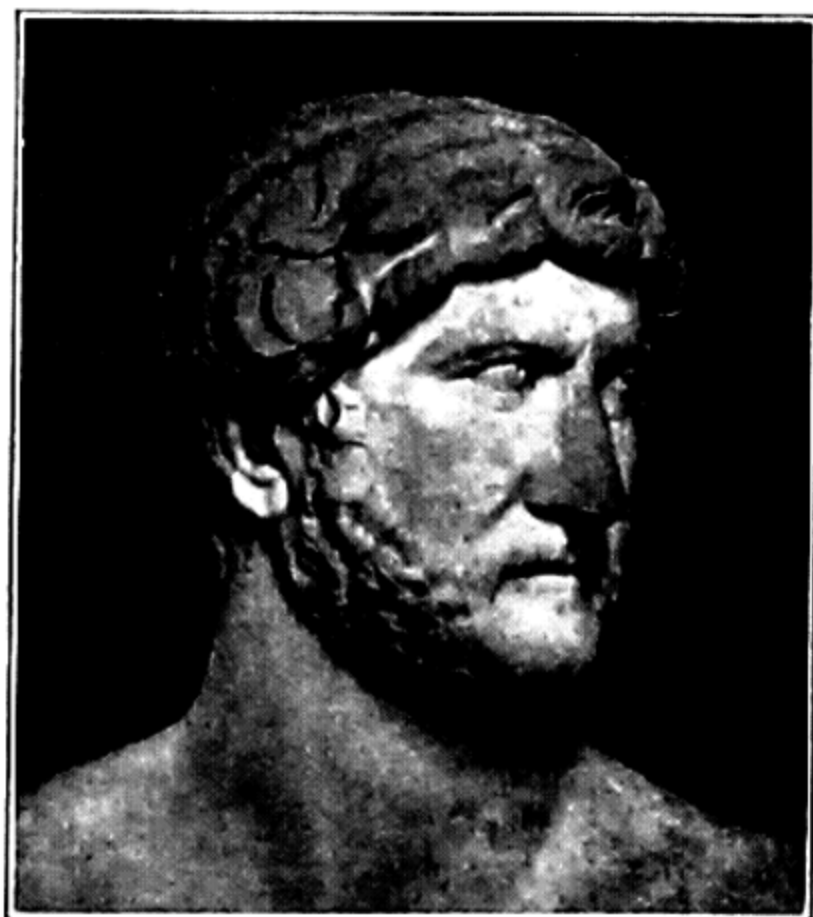
To commemorate his numerous conquests, Trajan caused to be erected in Rome the famous column



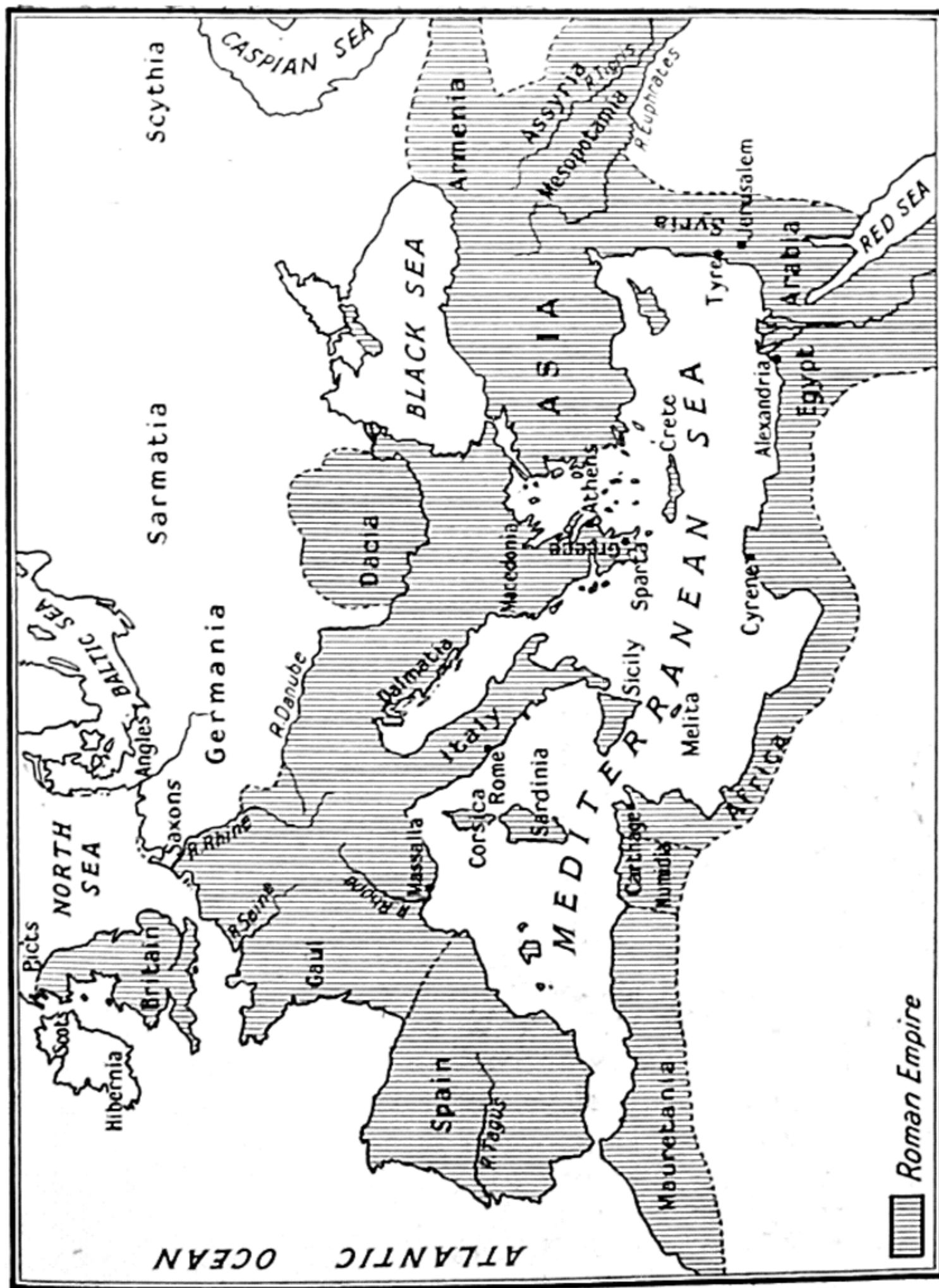
Trajan, from a bust in the British Museum.

which still bears his name, being known as Trajan's Column.

(v) **HADRIAN** (A.D. 117 to 138) was the most travelled of all the Roman Emperors. Every part of his Empire was visited by him in order that he might understand thoroughly the task of governing. He came to Britain in A.D. 121, and caused a famous wall and line of forts to be constructed from the mouth of the Tyne to the Solway Firth. Many portions of this wall still exist.



Hadrian, from the bust in the British Museum.



Map showing the extent of the Roman Empire.

It is interesting to note that much of Hadrian's travelling was done on foot.

(vi) MARCUS AURELIUS (A.D. 161 to 180) was one of the most remarkable of the Roman Emperors. He is known as "the Philosopher," being the author of a wise and noble book in the Greek language, still read by scholars. It is evident from his *Meditations*, as the book is called, that Marcus Aurelius was a man of fine character, who, as a ruler, would do his best for his people. He reduced taxation, relieved poverty, improved roads, appointed only just men to important offices, and limited the gladiatorial games, of which he did not approve.



Marcus Aurelius.

By courtesy of the British Museum.

But, good as Marcus Aurelius was, he persecuted the Christians. In those days, Christians were regarded as a peculiar sect which was attempting to bring the Roman gods into ridicule, and was a source of danger to the State.

Decline of the Empire.

When Marcus Aurelius died (A.D. 180), the Roman Empire had existed for about two hundred years. For

the most part, those two centuries were years of peace for Rome. But the Empire was destined to pass through a long period of strife.

Roman Emperors did not rule by hereditary right. Many of them were nominated because of their success as generals. But the Roman army was drawn from all parts of the vast Empire, and consisted of men of various nationalities.

In A.D. 212, Roman citizenship was conferred on all freemen within the Empire. This step further weakened the authority of Rome, for the new citizens were eager to share in the choice of the Emperor to rule them, and unrest spread in consequence. It became the practice for the soldiers to make and un-make Emperors at will.

Barbarian tribes were fully aware of the weakening of Roman influence. In some cases, such tribes had been permitted to settle within the bounds of the Empire. Others now began to press across the frontiers in increasing force—Goths, Vandals, and Franks. It thus happened that the newcomers, who made their homes within the Empire, largely replaced the original population. They did not really conquer, but settled.

These changes were not made suddenly. It has been truly said that Rome was not built in a day; neither did she fall in a day.

Division of the Empire (A.D. 395).

After years of strife and bloodshed, there arose an Emperor named Constantine. It is interesting to note that he was born at York, and that he was proclaimed Emperor by the legions in Britain.

Constantine's mother was a Christian; and he himself embraced the same faith afterwards. He also took the important step of founding a new capital.

The new Emperor realized that the greatest danger to the Empire was from the East. Now, at the entrance to the Black Sea, on the Bosphorus, was the old Greek



Arch of Constantine, Rome. Built in A.D. 312 to commemorate a great victory gained by Constantine.

settlement of Byzantium. Constantine determined to make this his new capital; and he renamed it after himself (A.D. 330). In A.D. 395 the Empire was divided into an eastern and a western portion. Rome remained the

capital of the Western Empire, and Constantinople became the capital of the Eastern Empire.

End of the Western Empire (A.D. 476).

For more than a hundred years after the founding of Constantinople, the Western Empire continued to exist, with Rome as its capital. But its days were numbered, for the barbarian invasions increased in strength and frequency. In 410, Rome was sacked by the Goths under their famous leader, Alaric. In the same year, the Roman garrisons were withdrawn from Britain, which was thus left a prey to Saxon invaders.

The Roman government made terms with the invaders, many of whom settled within the confines of the Empire.

Why, it may be asked, did not the barbarians return to their own lands after sacking Rome? And why, if they intended to remain, did they not take the government of Rome into their own hands?

There was, in fact, a good reason why many of the invading tribes were in search of new lands upon which to settle. Towards the end of the fourth century, a more terrible race, known as Huns, had become a real menace to the peoples of Europe. They had come from Central Asia; and, as early as the first century, they had reached the eastern boundaries of what is now European Russia.

The Huns were small, dark-skinned people who rode swift little horses. Wherever they went, they struck terror into the hearts of the settlers. Tribe after tribe fled before them. Before the middle of the fifth century, a great chief had arisen among them—Attila by name. Under his leadership, city after city in Europe was destroyed. But Franks and Goths at last united with the Roman forces to defeat “the scourge of God,” as Attila was called.

In 455, Rome was sacked by the Vandals from Carthage, and about thirty thousand Roman citizens were carried away into slavery. Within the next twenty years, ten different Emperors ruled in Rome. Every Roman province had passed into the hands of barbarians, and they dominated Italy.

The end of the Western Empire was brought about in 476. Then it was that Odoacer, the chieftain of various German tribes, put himself at the head of the barbarian mercenaries in the imperial service, deposed the Emperor, and became the ruler of Italy, with Ravenna for his capital.

Constantinople continued to be the capital of the Eastern Empire for nearly a thousand years afterwards. But, in 1453, it was captured by the Turks. Its story, however, must form part of another volume.

Books.

Brief History of Ancient Times, Chapter XVII (Breasted); *Short History of the World*, Chapter XXXIII (Wells); *The Story of Mankind*, Chapter XXVII (Van Loon); *The Ancient World*, pp. 225 to 248 (Brendon); *Outline History of the World*, Chapters XIII to XV (Davies); *Ancient Peoples and their Heroes*, pp. 163 to 177 (Niver); *Ancient History*, Chapters XXXIX and XL (Nixon and Steel); *Ancient History*, Chapters XXIII to XXV (Newman); *Outlines of Ancient History*, Chapters XI and XII (Vaughan); *The Old World Story*, Chapters XXIV to XXVII (Hutchinson); *Introduction to World History*, Chapters VII and VIII (Keatinge); *Augustus* (Francis); *When the Bough Breaks* (Mitchison).

QUESTIONS AND EXERCISES.

1. Who, would you say, was the first Emperor of Rome? Give reasons for your answer.
2. Explain, as fully as you can, how the Roman Empire came into being.
3. Give a brief account of the Augustan Age.
4. Name any Roman Emperors who visited Britain. Why did they come? Who was the greatest traveller among the Emperors of Rome?

5. Express, in a few lines, your opinion of the Emperor Nero.
6. Under which Emperor did the Roman Empire attain its greatest extent? How had he himself extended Rome's influence?
7. Enumerate the causes that led to the decline of the Roman Empire in the West, and also describe how Rome's influence was affected by the division of the Empire.
8. Make a summary of this Chapter in your note-book.

CHAPTER XXIV.

LIFE IN ANCIENT ROME.

The Forum.

All important towns in ancient Greece and Italy possessed an open space called the forum. Originally, this was a kind of market-place, which served as the business centre of the city. Merchants and bankers transacted business there, and public meetings of every description were held there.

In course of time, magnificent buildings, statues, and monuments were erected in and around the forum. Temples, courts of justice, and government offices were built in the immediate vicinity. For the most part, these imposing structures were due to the Emperors of Rome. These additions were regarded as new forums; but, in reality, they were so close to the old one that they appeared as extensions of the original forum.

The illustration will give some idea of the forum of ancient Rome, now in ruins. Every effort, however, has recently been made to preserve the ancient aspect, excavations still being in progress. Visitors from all parts of the world may now tread where formerly the Roman populace assembled to hear their favourite orator.

A Roman Triumph.

The highest honour that Rome could bestow on any one of her citizens was known as a triumph. But this

signal honour was not easily won. A general who had proved victorious throughout a long and difficult campaign was usually regarded as a worthy recipient.



The Forum, Rome.

Photachrom, London.

When the conquering general returned to Rome, there would be a grand procession through the streets of the city. Distinguished captives, such as the king and officers of high rank, would march along, heavily fettered. Men of lower rank, and even women and children, would form part of the captive band. Animals peculiar to the conquered territory would also “grace” the triumph—lions, crocodiles, and elephants from Africa; or tigers from Asia; or bears and wolves from Europe. Valuable trophies from the conquered cities would be borne aloft.

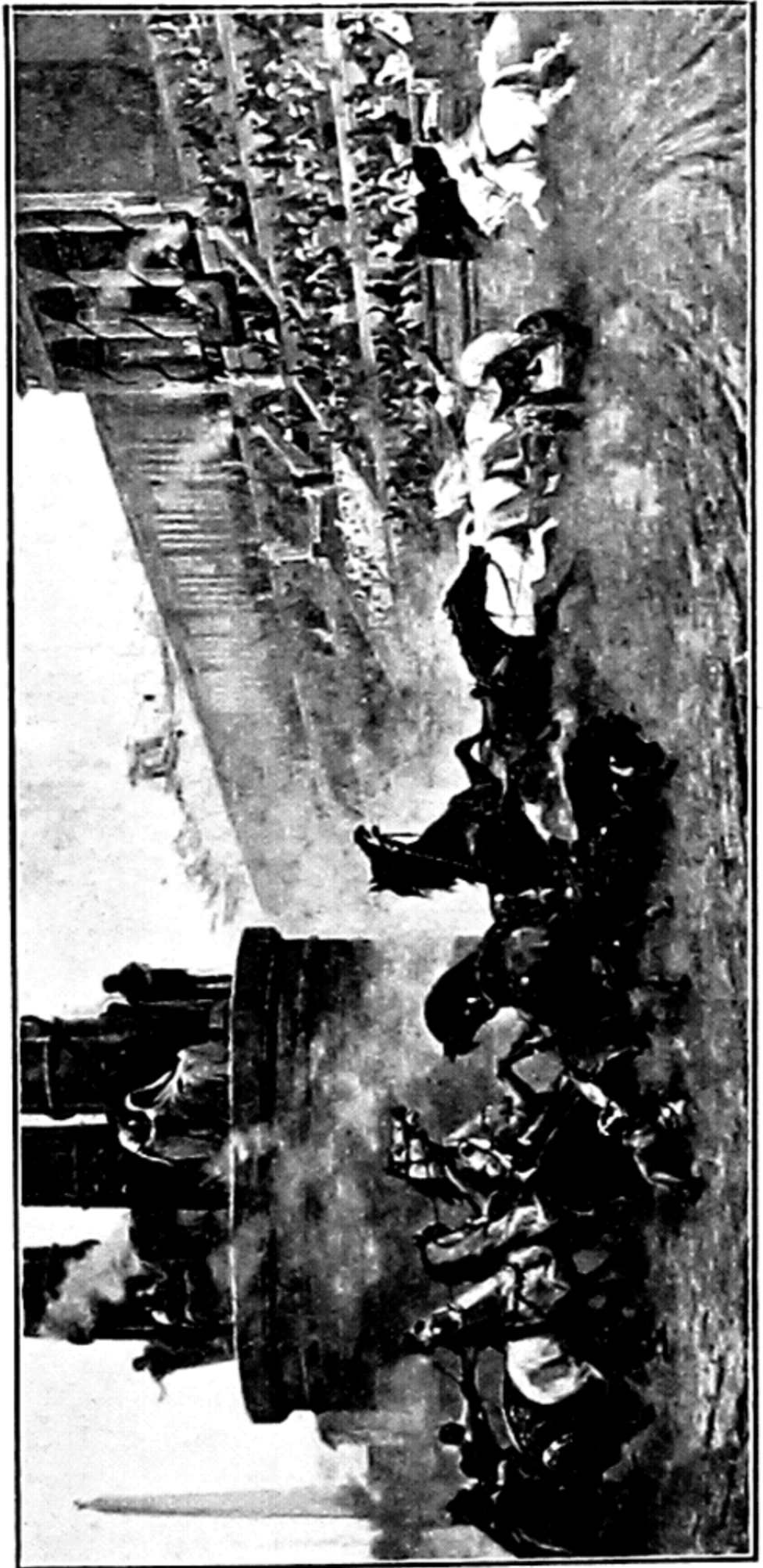
Officers and soldiers of the conquering Romans would next appear. And last, and most important of all, would come the triumphal car, bearing the victorious general—

maybe the Emperor himself. Thunderous applause would greet the appearance of the victor.

The procession would wind its way to the great temple of Jupiter on the Capitoline Hill. There, the victors would render thanks to their god for the success bestowed upon the Roman arms. The remainder of so memorable a day would be spent in revelry by the entire populace of Rome.

Amusements.

Throughout their history, the Romans were extremely fond of public entertainments. But their idea of public "games" was very different from that of the Greeks. Even the spectator



A Chariot-race in the Circus.

at the great athletic festivals of the Greeks was proud of his own well-trained body. The Roman, however, was not a trained athlete. He was content to watch others fight to the death ; and the greater the bloodshed, the more intense was his delight.

Emperors, rich nobles, magistrates, and generals vied with one another in providing public entertainments. To such " games," the Roman populace was usually admitted free of charge. Thus was popular favour won. Thus were the discontented poor of Rome appeased.

Vast crowds assembled in the Circus Maximus to witness the chariot-races. The building was not circular, but longer than wide, with a sharp bend at each end. It was at these turning-points that the skill of the driver was most needed. Down the centre of the arena ran an elevated platform of marble, where privileged spectators might sit. There, too, would be posted attendants with long spears, when fights took place between mounted horsemen and wild beasts. It was the duty of the attendants to prevent the creatures from breaking bounds.

As indicated in the previous Chapter, the Colosseum was completed by the Emperor Titus (A.D. 80). This was an enormous building, oval in shape, and capable of seating about fifty thousand spectators. In the vast arena, gladiatorial combats frequently took place. The combatants were called gladiators, from the *gladius*, or sword, with which they fought. Such displays were held as early as the third century B.C., usually in the forums of the various cities. But, wherever they were held, the shedding of blood was the outcome.

In early times, slaves, condemned criminals, and captives taken in war were compelled to fight to the death, for the entertainment of the crowd. Later, trained gladiators appeared in the arena. The fate of a wounded

gladiator was in the hands of the spectators. They would indicate with their thumbs whether his life was to be spared, or whether he was to be despatched by the victor.



The Colosseum, Rome ; exterior.

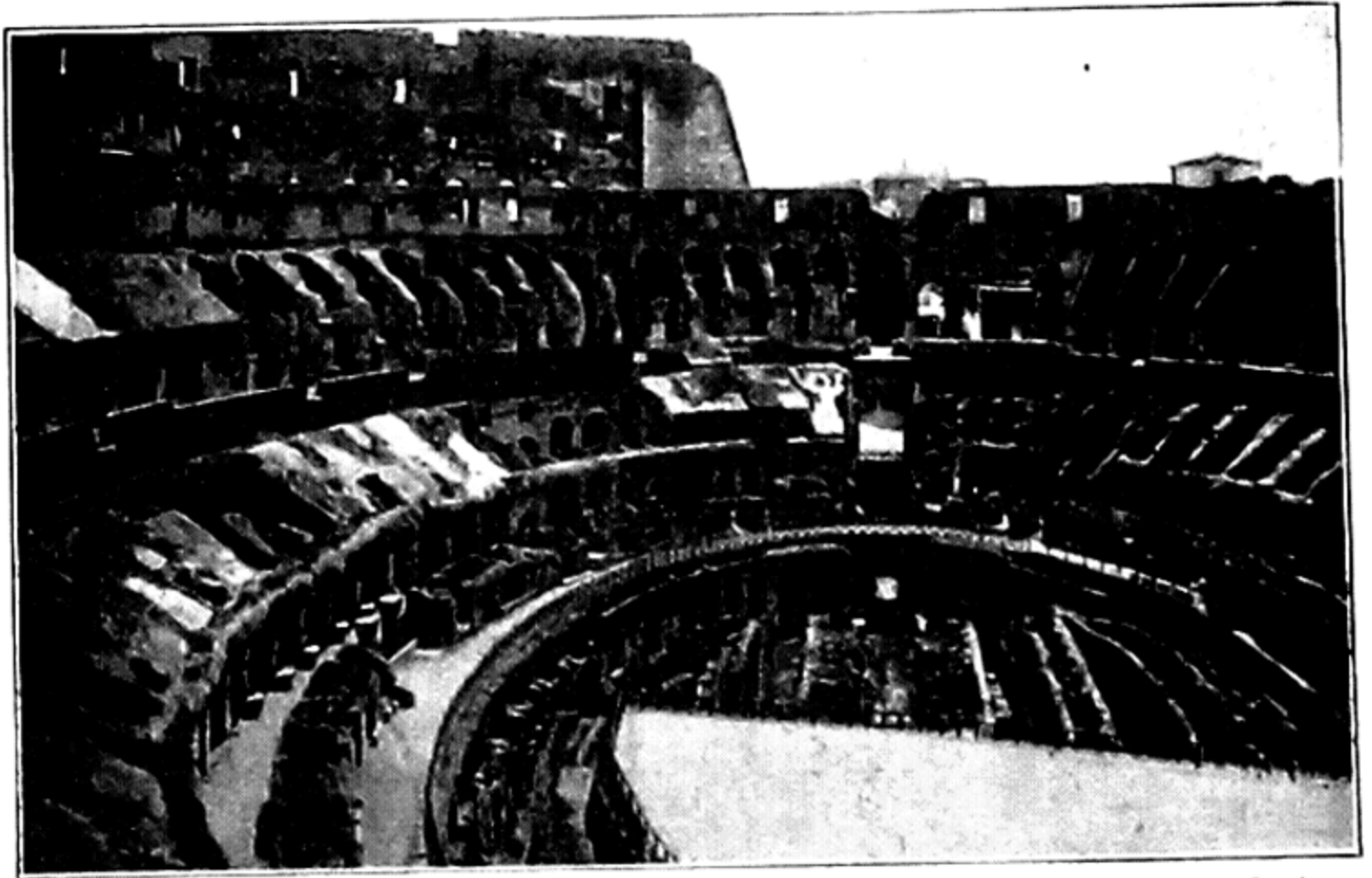
Unfortunate prisoners were frequently cast into the arena to be torn to pieces by wild beasts. Many of the victims thus sacrificed for the entertainment of the Roman throng were Christians, who suffered thus during the days of persecution.

Beneath the tiers of seats were dressing-rooms for the gladiators, dens for the wild beasts, and cells for the prisoners.

The Colosseum, even in its present state of ruin, is one of the most famous structures in the world.

Pompeii and Herculaneum.

It has been pointed out that the gladiatorial shows and other "sports" of the Circus Maximus and the Colosseum were provided, to some extent, for the diversion of the discontented poor of Rome. It is also a fact



The Colosseum, Rome; interior

Photochrom, London

that Emperors and nobles, too, found pleasure in the spectacle. But, for the noble and the wealthy, there were numerous opportunities for ease and luxury.

Within easy distance of Rome were Pompeii and Herculaneum. These towns were pleasure resorts where wealthy Romans had villas built for them. To these extravagantly equipped residences, Emperor and noble withdrew from time to time, in order to escape from the duties of State. There, attended by numerous slaves and dependants, they were able to indulge in lavish splendour.

But, in A.D. 79, Pompeii and Herculaneum vanished in a single night, destroyed by an eruption of Vesuvius. For nearly seventeen hundred years, Pompeii lay buried beneath lava and ashes more than twelve feet in depth. About the middle of the eighteenth century it was dis-



Ruins of Pompeii.

covered that ruins were entombed, and excavations were begun, which have slowly but surely revealed what Pompeii of old was like. It is possible even now that little more than half the city has been recovered. But we certainly know what the life of wealthy Romans was like in those distant days—the days of Imperial Rome.

Our Debt to Rome.

The greatest boon conferred upon the world by the

Romans was the establishment of settled law and order. From end to end of her extensive dominions, Rome left unmistakable evidence of her civilizing influence—excellent roads and bridges, walled cities, baths, temples, aqueducts, and amphitheatres.

It is doubtless true that, in art and literature, the Romans were disciples of the Greeks, and, in great measure, modelled themselves upon the example of these masters. But humanity's debt to Rome is none the less for that; for it was *through Rome* that the wonderful culture of Greece was passed on to the western world.

Books.

Peeps at Ancient Rome (Baikie); *Old Time Stories*, pp. 66 to 80 (Caton); *Ben Hur* (Wallace); *Quo Vadis?* (Sienkiewicz); *The Burning of Rome* (Church); *Darkness and Dawn* (Farrar); *The Last Days of Pompeii* (Lytton); *To the Lions* (Church); *The Gladiators* (Whyte-Melville); *Golden Year*, Chapter VI (Mee).

QUESTIONS AND EXERCISES.

1. Explain, as fully as you can, why the forum was so important a feature of the social life of ancient Rome.
2. Describe a Roman triumph. Do you know of any British chief who was led captive through the streets of Rome?
3. Compare the Roman form of amusement with that of ancient Greece.
4. Write brief notes on (a) Circus Maximus, (b) Colosseum, (c) Gladiators, (d) Catacombs.
(Refer to any available books for help.)
5. Which of the Roman Emperors granted freedom of worship to Christians? What reason would you assign for the change?
6. Summarize this Chapter in your note-book.

IMPORTANT DATES.

N.B.—It is impossible to assign definite dates in connection with the history of "Early Man." Distinguished scientists believe that the earth has existed as a separate planet for millions of years, and that Man was living on the Earth at least five hundred thousand years B.C.

Many of the dates in these lists are only approximate, and are therefore marked (c.), which stands for the Latin *circa* or *circaiter*, meaning "about."

B.C.

EGYPT.

- 4000 (c.). Two kingdoms in Egypt.
- 3500 (c.). Menes, the first Pharaoh, united Upper and Lower Egypt. Memphis, the capital.
- 3000–2500 (c.). Pyramid Age.
- 2000–1780 (c.). Feudal Age (Theban kings).
- 1780–1600 (c.). Hyksos (Shepherd kings) ruled in Egypt.
- 1600–1150 (c.). Period of the Egyptian Empire.
- 1500 (c.). Thothmes III, "the Napoleon of Ancient Egypt."
- 1350 (c.). Tutankhamen.
- 1330 (c.). Rameses II, "the Builder."
- Slaughter of Hebrew children; Moses saved.
- 1300 (c.). Exodus of Israelites from Egypt.
- 700 (c.). Egypt conquered by the Assyrians under Sargon.
- 650 (c.). Assyrians expelled from Egypt.
- 605 (c.). Nebuchadnezzar, King of Babylonia, invaded Egypt.
- 525 (c.). Persians conquered Egypt.
- 500 (c.). Egyptian revolt against Persia.
- 450 (c.). Herodotus visited Egypt.
- 325 (c.). Alexander the Great conquered Egypt.
- 323 (c.). Ptolemy I, one of Alexander's generals, became King of Egypt.
- 30 (c.). Cleopatra, the last of the Ptolemies, committed suicide. Egypt became a Roman province.

B.C.

BABYLONIA AND ASSYRIA.

- 4000 (c.). Sumerian civilization in Mesopotamia, near the river-mouths.
- Separate city-kingdoms.
- 3000 (c.). City-kingdom of Assur established. (Assyria derived its name from *Assur*, the ancient capital.)

B.C.

- 2700 (c.). Sargon, King of Akkad, became overlord of Sumer and Akkad.
- 2000 (c.). Khammurabi, King of Babylon, issued a code of laws.
- 1600 (c.). Assyria became a separate kingdom (Nineveh, its capital).
- 1100 (c.). Assyria secured a limited control over Babylonia.
- 745-606 (c.). Babylonia subject to Assyria.
- 700 (c.). Egypt conquered by Assyrians under Sargon.
- 606 (c.). Nineveh, capital of Assyria, destroyed by Babylonians and Medes.
- End of the Assyrian Empire.
- 606-539 (c.). Second Babylonian (Chaldean) Empire.
- 586 (c.). Jerusalem destroyed by Nebuchadnezzar II (Jewish Captivity).
- 539 (c.). Fall of Babylon. Mesopotamia became a Persian province.
- 330 (c.). Alexander the Great conquered Mesopotamia.

B.C.

PERSIA.

- 1000 (c.). Zoroaster founded the Persian religion.
- 550 (c.). Rise of Persian power.
- 539 (c.). Cyrus the Great of Persia conquered Mesopotamia.
- 525 (c.). Persians conquered Egypt.
- 521-485. Darius the Great of Persia—"King of Babylon and Egypt."
- 485-465. Xerxes I, King of Persia.
480. Xerxes invaded Greece; destroyed Athens; was defeated at Salamis. Failure of the Persian invasion.
330. Persia became a Greek province under Alexander the Great.

B.C.

PALESTINE.

- 2000 (c.). Abraham, the founder of the Hebrew nation, left Ur in Chaldea in search of a new home.
- 1600 (c.). Israelites entered Egypt.
- 1330 (c.). Slaughter of Hebrew children (Rameses II). Moses saved.
- 1300 (c.). Moses led the Israelites out of Egypt.
- 1250 (c.). Settlement of Palestine by the Hebrews.
- 1050 (c.). Saul elected first King of the Jews.
- 1016-975 (c.). David, King of the Jews.

B.C.

- 975-935 (c.). Solomon, King of the Jews. Great Temple of Jerusalem built.
- 950 (c.). Division of Palestine into two kingdoms—Israel and Judah.
- 900-600 (c.). Age of the great Prophets.
- 722 (c.). Kingdom of Israel (capital, Samaria) conquered by the Assyrians.
- 586 (c.). Kingdom of Judah (capital, Jerusalem) conquered by Nebuchadnezzar II.
- 538 (c.). Cyrus, King of Persia, allowed the Jews to return to Palestine.
63. Pompey captured Jerusalem.
40. Herod, King of the Jews.

A.D.

33. Crucifixion of Christ.
70. Titus, son of the Emperor Vespasian, destroyed Jerusalem.

B.C.

PHŒNICIA.

- 1500-1400 (c.). Phœnicia occupied by a Semitic race.
- 1400-1200 (c.). Sidon became the chief trading centre.
- 1100 (c.). Tyre became the commercial centre of Phœnicia.
- 1100-600 (c.). Phœnician colonies founded.
- 850 (c.). Carthage founded.
- 586-573 (c.). Nebuchadnezzar II besieged Tyre, and captured it.
- 530 (c.). Cyrus made Phœnicia a Persian province.
64. Phœnicia became part of the Roman province of Syria.

B.C.

GREECE.

- 3000 (c.). People of Cnossus (Crete) trading with Egypt.
- 2000 (c.). Cretans highly civilized.
- 2000-1000 (c.). Hellenes settled in Greece, the Ægean isles, and Asia Minor.
- 2000 (c.). Homer's *Iliad* recited in Greece.
- 1600-1500 (c.). Minoan civilization at its zenith.
- 1350 (c.). The palace of Cnossus destroyed, probably by the Greeks.
- 1000-700 (c.). Petty kings in Greek city-states.
- 850 (c.). Lycurgus, the Spartan law-giver.
776. First Olympiad—Greek History begins.
- 700-600 (c.). The Age of Nobles in Greece.

B.C.

- 640(c.)-559. Solon, the Athenian law-giver.
- 600(c.). Greek colonies in Southern Italy and Sicily.
- 600-500(c.). The Age of "Tyrants" in Greece.
- 490. Battle of Marathon.
- 480. Athens destroyed by the Persians. Battle of Salamis.
- 479. Athens rebuilt.
- 460-429. The Age of Pericles.
- 469-399. Socrates, the wisest of the Greeks.
- 450-400. Athenian Empire (Delian League).
- 431-404. Peloponnesian War.
- 429-347. Plato.
- 404. Fall of Athens. Sparta supreme in Greece. Lysander, a great Spartan general and statesman.
- 384-322. Aristotle.
- 384(c.)-322. Demosthenes.
- 370-360. Strife among the Greek States. Thebes became the leading Greek State.
- 338. Philip of Macedonia defeated the Athenians at Chæronea.
- 336-323. The conquests of Alexander the Great.

B.C.

ROME.

- 753. Founding of Rome (traditional date). Roman History begins.
- 753-500. Rome a kingdom.
- 509. Expulsion of Tarquin the Proud.
- 509-31. Rome a Republic.
- 490-272. Conquest of Southern Italy by the Romans.
- 390. Rome sacked by the Gauls.
- 343-290. Samnite Wars.
- 287. *Lex Hortensia*—more power to the plebeians.
- 264-146. Punic or Carthaginian Wars. Sicily, Sardinia, Corsica, and Carthage became Roman provinces.
- 241-221. Rome mistress of all Italy. Gauls in Northern Italy crushed.
- 202. Battle of Zama—Hannibal defeated by Scipio.
- 183. Death of Hannibal.
- 146. Carthage and Corinth destroyed by the Romans.
- 133-123. Civil War in Rome. Reforms of the Gracchi.
- 89. Roman citizenship conferred on all Italians.
- 63. Pompey captured Jerusalem.
- 60. First Triumvirate (Pompey, Crassus, Cæsar).

B.C.

- 58-50. Cæsar conquered Gaul, and twice visited Britain.
- 48. Cæsar defeated Pompey at the Battle of Pharsalia.
- 44. Cæsar assassinated.
- 43. Second Triumvirate (Mark Antony, Octavius, Lepidus).
- 42. Cæsar's murderers defeated at Philippi in Macedonia.
- 31. Fall of the Roman Republic. Antony defeated by Octavius off Actium.
- 30. Egypt became a Roman province. Antony and Cleopatra took their own lives.

31 B.C.-

A.D. 476. Rome an Empire.

31 B.C.-

A.D. 14. The Augustan Age.

A.D.

- 33. Crucifixion of Christ.
- 41-54. Claudius Emperor.
- 54-68. Nero reigned.
- 70. Titus destroyed Jerusalem.
- 79-81. Reign of Titus.
- 79. Pompeii and Herculaneum destroyed.
- 80. The Colosseum completed by Titus.
- 98-117. Reign of Trajan. The Roman Empire attained its greatest extent.
- 117-138. Reign of Hadrian, the most travelled Roman Emperor.
- 161-180. Reign of Marcus Aurelius, author of *Meditations*.
- 212. Roman citizenship conferred on all freemen of the Empire.
- 313. The Emperor Constantine tolerated Christianity throughout the Empire.
- 330. Constantine renamed Byzantium after himself (Constantinople).
- 395. Division of the Empire (Eastern and Western).
- 410. Rome sacked by the Goths under Alaric. The Romans quitted Britain.
- 445-453. The Eastern Empire, and then the Western, invaded by the Huns under Attila.
- 455. Rome sacked by the Vandals from Carthage.
- 476. End of the Western Empire.

COMPARATIVE TIME-CHART (4000-500 B.C.).

B.C.	EGYPT.	MESOPOTAMIA.	PERSIA.	PALESTINE.	PHENICIA.	GREECE.	ROME.
4000-3500	Two kingdoms, Upper and Lower.	Sumerian civilization.					
3500-3000	Menes, first Pharaoh. Capital, Memphis.	Separate city-kingdoms.					
3000-2500	Pyramid Age.	Assur established. Sargon, overlord of Sumer and Akkad.				Cnossus trading with Egypt.	
2500-2000	Theban Kings.					Cretan civilization.	
2000-1500	Hyksos Rule. Jews enter.	Khamurabi, King of Babylon. Assyria, separate kingdom (capital, Nineveh).		Abraham 'called' from Ur.	A Semitic race occupy the country.	Hellenes settle in Greece. Homer's <i>Iliad</i> .	
1500-1000	Thothmes III. Tutankhamen. Ramesses II. Exodus of Jews.	Assyrian power increases.		Jews settle in Palestine. Saul made King.	Sidon and Tyre flourish.	Palace of Cnossus destroyed.	
1000-500	Invasions by Assyrians, Babylonians, and Persians.	Babylonia subject to Assyria. Nineveh destroyed by Babylonians and Medes. Second Babylonian Empire. Fall of Babylon.	Zoroaster founded Persian religion. Babylonia a Persian province (539 B.C.). Jews allowed to return to Palestine (538 B.C.).	David King. Solomon King. Two kingdoms of Israel and Judah. The Captivity (586 B.C.).	Colonies founded (1100-600 B.C.). Carthage founded (850 B.C.). Tyre captured by Nebuchadnezzar II (573 B.C.). Cyrus made Phoenicia a Persian province (530 B.C.).	City-States. Lycurgus. First Olympiad (776 B.C.). Colonies (600 B.C.). Tyrants. Solon chosen chief magistrate at Athens (594 B.C.).	Rome founded (753 B.C.), and ruled by kings. Kings expelled and the Republic founded (509 B.C.).

COMPARATIVE TIME CHART (500 B.C.-A.D. 500).

B.C.	EGYPT.	MESOPOTAMIA.	PERSIA.	PALESTINE.	PHœNICIA.	GREECE.	ROME.
500 B.C. -A.D. 1	Egyptian revolt against Persia (500 B.C.). Herodotus in Egypt (450 B.C.). Alexander the Great con- quers Egypt (325 B.C.). Ptolemy I. King of Egypt (323 B.C.). Cleopatra com- mits suicide (30 B.C.). Egypt a Roman province (30 B.C.).	Alexander the Great conquers Mesopotamia (330 B.C.).	Darius the Great, King of Babylonia and Egypt (521-485 B.C.). Xerxes I. King of Persia (485- 465 B.C.). in- vades Greece and destroys Athens (480 B.C.). Persia a Greek province (330 B.C.).	Pompey cap- tures Jerusa- lem (63 B.C.). Herod, King of the Jews (40 B.C.).	Annexed by Pompey (64 B.C.), to form part of the province of Syria.	B. of Marathon (490 B.C.). Athens destroy'd by Persians; B. of Salamis (480 B.C.). Athens rebuilt (479 B.C.). Age of Pericles (460-429 B.C.). Socrates, Plato, Aristotle, Demosthenes, Peloponnesian War (431-404 B.C.). Fall of Athens (404 B.C.). Conquests of Alexander (336-323 B.C.). Persia a Greek province (330 B.C.).	Rome sacked by Gauls (390 B.C.). Punic Wars (264-146 B.C.). Hannibal defeated at Zama by Scipio (202 B.C.). Carthage and Corinth des- troyed (146 B.C.). First Triumvirate (60 B.C.). Cæsar in Gaul and Britain (58-50 B.C.). Cæsar assassinated (44 B.C.). Second Triumvirate (43 B.C.). Fall of the Republic (31 B.C.). Egypt a Roman province (30 B.C.). Roman Empire (31 B.C.- A.D. 476). Augustan Age (31 B.C.- A.D. 14).
A.D. 1-500				Crucifixion of Christ (A.D. 33). Jerusalem des- troyed by Titus (A.D. 70).			Claudius (A.D. 41-54). Nero (A.D. 54-68). Titus (A.D. 79-81). Pompeii and Herculaneum destroyed (A.D. 79). Colosseum completed (A.D. 80). Trajan (A.D. 98-117). The Roman Empire at greatest extent. Hadrian (A.D. 117-138). Constantine and Christian- ity (A.D. 313). [(A.D. 395). Division of the Empire Sack of Rome (A.D. 410 and 455). End of the Western Em- pire (A.D. 476).

PRONUNCIATIONS.

KEY TO SOUNDS.

a as in "account;" *ā* as in "mate;" *ǎ* as in "mat;" *d* as in "father;"
ā as in "all;" *e* as in "enough;" *ē* as in "me;" *ě* as in "met;" *ī* as
 in "it;" *ī* as in "mine;" *o* as in "obey;" *ō* as in "note;" *ǫ* as in
 "not;" *oo* as in "food;" *u* as in "unite;" *ū* as in "use;" *ǔ* as in
 "up;" *û* as in "burn;" *th* as in "thin."

- | | |
|--|--|
| Aahmes— <i>ā'-mēs.</i> | Cyrus— <i>sī'-rūs.</i> |
| Achæans— <i>ā-kē'-anz.</i> | Darius— <i>da-rī'-ūs.</i> |
| Acropolis— <i>ā-crōp'-o-līs.</i> | Delian— <i>dē'-lī-an.</i> |
| Actium— <i>āk'-shī-ūm</i> ; or <i>āk'-tī-ūm.</i> | Demosthenes— <i>de-mōs'-the-nēs.</i> |
| Æolians— <i>ē-ō'-lī-anz.</i> | Dionysus— <i>dī-o-nī'-sūs.</i> |
| Æschylus— <i>ēs'-kī-lūs.</i> | Discobolus— <i>dīs-kōb'-o-lūs.</i> |
| Ahriman— <i>ā'-rī-man.</i> | Dorians— <i>dō'-rī-anz.</i> |
| Akkad— <i>āk'-ād.</i> | Elamites— <i>ē'-lam-īts.</i> |
| Alaric— <i>āl'-a-rīk.</i> | Esarhaddon— <i>ē-sār-hād'-ōn.</i> |
| Alcibiades— <i>āl-sī-bī'-a-dēz.</i> | Euripides— <i>u-rīp'-ī-dēz.</i> |
| Amen-Ra— <i>ā'-mēn-rā'.</i> | Fasces— <i>fās'-ēz.</i> |
| Amytis— <i>a-mī'-tīs.</i> | Gades— <i>gā'-dēz.</i> |
| Aphrodite— <i>āf-ro-dī'-te.</i> | Hammurabi— <i>hām-oo-rā'-be.</i> |
| Arbela— <i>ār-bē'-la.</i> | Hellas— <i>hēl'-as.</i> |
| Ares— <i>ā'-rēz.</i> | Hellenes— <i>hēl'-ēns.</i> |
| Aristophanes— <i>ār-īs-tōf'-a-nēs.</i> | Hellespont— <i>hēl'-ēs-pōnt.</i> |
| Aristotle— <i>ār'-īs-tōt'-l.</i> | Hera— <i>hē'-ra.</i> |
| Assurbanipal— <i>ā'-soor-bā'-ne-pāl.</i> | Herculaneum— <i>hūr-ku-lā'-ne-ūm.</i> |
| Athena Parthenos— <i>a-thē'-na pār'-the-nōs.</i> | Herodotus— <i>he-rōd'-o-tūs.</i> |
| Attila— <i>āt'-ī-la.</i> | Hezekiah— <i>hēz-e-kī'-a.</i> |
| Behistun— <i>bā-hīs-toon'.</i> | Hyksos— <i>hīk'-sōs</i> ; or <i>hīk'-sōs</i> ; or <i>hīk'-sōz.</i> |
| Belshazzar— <i>bēl-shāz'-ar.</i> | Khafrā— <i>kāf'-ra.</i> |
| Byzantium— <i>bī-zān'-shī-ūm.</i> | Kammurabi— <i>kām-oo-rā'-be.</i> |
| Caius Gracchus— <i>kā'-ūs</i> (or <i>kā'-yūs</i>)
<i>grāk'-ūs.</i> | Khufu— <i>koo'-foo.</i> |
| Caius Marius— <i>kā'-ūs</i> (or <i>kā'-yūs</i>) <i>mā'-rī-ūs.</i> | Leonidas— <i>le-ōn'-ī-das.</i> |
| Cambyzes— <i>kām-bī'-sēz.</i> | Lepidus— <i>lēp'-ī-dūs.</i> |
| Chæronea— <i>kē-ro-nē'-a</i> ; or <i>kēr-o-nā'-a.</i> | Lycurgus— <i>lī-kūr'-gūs.</i> |
| Chaldean— <i>kāl-dē'-an.</i> | Marcus Aurelius— <i>mār'-kūs ā-rē'-lī-ūs.</i> |
| Cheops— <i>kē'-ōps.</i> | Marduk— <i>mār'-dook.</i> |
| Cleopatra— <i>klē-ō-pā'-tra.</i> | Menes— <i>mē'-nēz.</i> |
| Clisthenes— <i>klīs'-the-nēs.</i> | Mesopotamia— <i>mēs-o-po-tā'-mī-a.</i> |
| Cnossus— <i>nōs'-ūs.</i> | Minoan— <i>mī-nō'-an.</i> |
| Colosseum— <i>kōl-o-sē'-ūm.</i> | Minos— <i>mī'-nōs.</i> |
| | Mycenæ— <i>mī-sē'-ne.</i> |
| | Myron— <i>mī'-rōn.</i> |

Nabonidus—*nāb-o-nī'-dūs*.
 Nebuchadnezzar—*nēb-u-kad-nēz'-ar*.
 Odoacer—*ō-do-ā'-sēr*.
 Odysseus—*o-dīs'-ūs*.
 Odyssey—*ōd'-ī-sī*.
 Osiris—*o-sī'-rīs*.
 Parthenon—*pār'-the-nōn*.
 Peloponnesian—*pēl-o-pō-nē'-shan* or
 -zhan.
 Peloponnesus—*pēl-o-pō-nē'-sūs*.
 Pericles—*pēr'-ī-klēz*.
 Persepolis—*pēr-sēp'-o-lis*.
 Pharos—*fā'-rōs*; or *fā'-ros*.
 Pharsalia—*fār-sā'-lī-a*.
 Phidias—*fid'-ī-as*.
 Phidippides—*fī-dīp'-ī-dēz*.
 Philippi—*fī-līp'-ī*.
 Phœnicia—*fe-nīsh'-ī-a*; or *fe-nīsh'-a*.
 Piræus—*pī-rē'-ūs*.
 Pisistratus—*pī-sīs'-tra-tūs*.
 Platea—*plā-tē'-a*.
 Pnyx—*pnīks*; or *nīks*.
 Pompeii—*pōm-pā'-ye*; or *pōm-pē'-yī*;
 or *pōm-pē'-ī*.
 Prætorian—*pre-lō'-rī-an*.
 Ptolemy—*tōl'-e-mī*.
 Pyrrhus—*pīr'-ūs*.
 Ra—*rā*.
 Rameses—*rām'-e-sez*.
 Ramesseum—*rām-ēs-ē'-ūm*.
 Re—*rā*.
 Rehoboam—*rē-ho-bō'-am*.

Sakhara—*sā-kā'-ra*.
 Salamis—*sāl'-a-mīs*.
 Samnites—*sām'-nīts*.
 Scipio—*sīp'-ī-ō*.
 Semites—*sēm'-īts*.
 Seneca—*sēn'-e-ka*.
 Sennacherib—*sēn-āk'-ēr-ib*.
 Septuagint—*sēp'-tu-a-jīnt*.
 Shamash—*shā'-māsh*.
 Socrates—*sōk'-ra-tēz*.
 Sophocles—*sōf'-o-klēz*.
 Sumerians—*su-mē'-rī-anz*.
 Susa—*soo'-sa*.
 Syracuse—*sīr'-a-kūs*.
 Tarentum—*ta-rēn'-tūm*.
 Thebes—*thēbz*.
 Themistocles—*the-mīs'-to-klēz*.
 Thermopylæ—*thēr-mōp'-ī-lē*.
 Thothmes—*thōth'-mēz*.
 Thucydides—*thu-sīd'-ī-dēs*.
 Tiberius Gracchus—*tī-bē'-rī-ūs grāk'-ūs*.
 Tiglath Pileser—*tīg'-lāth-pī-lō'-zēr*.
 Tutankhamen—*too-tān'-kā-mēn*.
 Vespasian—*vēs-pā'-zhī-ān*.
 Xerxes—*zūrk'-zēz*.
 Zama—*zā'-ma*.
 Zedekiah—*zēd-e-kī'-a*.
 Zeus—*zūs*.
 Ziggurats—*zīg'-oo-rāts*.
 Zoroaster—*zō-ro-ās'-tēr*.
 Zoser—*zō'-zēr*.

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This book may be kept for 14 days. An over - due charge will be levied at the rate of 10 Paise for each day the book is kept over - time.

A grid of 10 columns and 10 rows. The grid is composed of thin black lines. A thick, jagged black line runs along the bottom edge of the grid, starting from the left and extending towards the center. The line is irregular and appears to be a scan artifact or a mark on the original document.

930

G93F

This book was taken from the Library on the
date last stamped. A fine of $\frac{1}{2}$ anna will be
charged for each day the book is kept over
time.

6178

18 SEP '49

7 OCT '41

28 NOV '41

18 DEC '41

18 My 49

81 DEC 61

1 478

18 My 7 S

930
 Guest: First-Prize - in original
 6178
 Date: _____ Card No. _____
 93F
 Date: _____ Car: _____

18 SEP '42
 7 OCT '41
 20 NOV '41

1574
 1560
 1586

81ARF

COLLEGE
 SRINAGAR

Extract of the Rules

1. The undermentioned shall be
 take books from the Library:—
 A. Members of the College teaching
 staff, including the Librarian.
 B. Members of the establishment of
 the College.
 C. Students on the rolls of the College.
 D. Other persons whether connected
 with the College or not, who have
 obtained special permission from
 the Principal.

2. The maximum number of books that
 may be borrowed at any time, is
 A ... 10 volumes.
 B & D ... 2
 C ... M.A. ... 6 volumes.
 Hons. ... 4
 All others ... 2

3. Books may be retained by A and M.A.
 and honours students, in class C for one month.
 4. Books in any way injured or lost
 and all others for fourteen days.
 5. Books may be retained by A and M.A.
 and honours students, in class C for one month.
 6. Books in any way injured or lost
 and all others for fourteen days.

7. Books shall be paid for or replaced by the
 borrower. In case the book is
 unless the price
 replaced, the price
 of the whole
 set must be
 paid.